John Adams.

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THE

WORKS

OF

DR. JONATHAN SWIFT,

Dean of ST. PATRICK'S, DUBLIN.

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ADVERTISEMENT.

THE pleaſure Dean SWIFT's Works have already afforded will be a ſufficient apology for communicating to the Reader, tho' ſomewhat out of ſeaſon, theſe additional Volumes; who will be leſs diſpleaſed, that they have been ſo long ſuppreſſed, than thankful that they are now at laſt publiſhed. We have no occaſion to apologize for the Pieces themſelves; far as they have all the internal marks of genuineneſs, ſo, by their further opening the Author's private correſpondence, they diſplay the goodneſs of his heart, no leſs than the never-ceaſing ſallies of his wit. His anſwer to *The Rights of the Chriſtian Church* is a remarkable inſtance of both; which, though unfiniſhed, and but the ſlight proluſions of his

 ſtrength,

ſtrength, ſhew how ſincere, how able a champion he was of religion and the church. So ſoon as theſe were printed in Dublin, in a new edition of the Dean's works, it was a juſtice due to them to ſelect them thence to complete the London edition. Like the Author, though they owe their birth to Ireland, they will feel their maturity in Britain, and each nation will contend which ſhall receive them with greater ardour.

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THE

A

SERMON

ON

FALSE WITNESS.

EXODUS xx. 16.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

IN thoſe great changes that are made in a country by the prevailing of one party over another, it is very convenient that the prince, and thoſe who are in authority under him, ſhould uſe all juſt and proper methods for preventing any miſchief to the public from ſeditious men. And governours do well, when they encourage any good ſubject to diſcover (as his duty obligeth him) whatever plots or conſpiracies may be any way dangerous to the ſtate: Neither are they to be blamed, even when they receive informations from bad men, in order to find out the truth, when it concerns the public welfare. Every one indeed is naturally inclined to have an ill opinion of an informer; although it is not impoſſible, but an honeſt man may be called by that name. For whoever knoweth any thing, the telling of which would prevent ſome great evil to his prince, his country, or his neighbour, is bound in conſcience to reveal it. But the miſchief is,

that when parties are violently inflamed, which ſeemeth unfortunately to be our caſe at preſent, there is never wanting a ſett of evil inſtruments, who either out of mad zeal, private hatred, or filthy lucre, are always ready to offer their ſervice to the prevailing ſide, and become accuſers of their brethren, without any regard to truth or charity. Holy *David* numbers this among the chief of his ſufferings; *Falſe witneſſes are riſen up againſt me, and ſuch as breathe out cruelty* *. Our Saviour and his apoſtles did likewiſe undergo the ſame diſtreſs, as we read both in the Goſpels and the Acts.

Now, becauſe the ſin of falſe witneſſing is ſo horrible and dangerous in itſelf, and ſo odious to God and man: And becauſe the bitterneſs of too many among us is riſen to ſuch a height, that it is not eaſy to know where it will ſtop, or how far ſome weak and wicked minds may be carried by a miſtaken zeal, a malicious temper, or hope of reward, to break this great commandment delivered in the text: Therefore, in order to prevent this evil, and the conſequences of it, at leaſt among you who are my hearers, I ſhall,

I. FIRST, Shew you ſeveral ways by which a man may be called a falſe witneſs againſt his neighbour.

II. SECONDLY, I ſhall give you ſome rules for your conduct and behaviour, in order to defend yourſelves againſt the malice and cunning of falſe accuſers.

III. AND laſtly, I ſhall conclude with ſhewing you very briefly, how far it is your duty, as good ſubjects and good neighbours, to bear faithful witneſs when you are lawfully called to it by thoſe in authority, or by the ſincere advice of your own conſciences.

I. As to the firſt, there are ſeveral ways by

* Pſal. xxvii. 12.

which

which a man may be justly called a false witness against his neighbour.

First, According to the direct meaning of the word, when a man accuseth his neighbour without the least ground of truth. So we read; *that* Jezebel *hired two sons of* Belial *to accuse* Naboth *for blaspheming God and the King, for which, although he was entirely innocent, he was stoned to death* *. And, in our age, it is not easy to tell how many men have lost their lives, been ruined in their fortunes, and put to ignominious punishment, by the downright perjury of false witnesses! The law itself in such cases being not able to protect the innocent. But this is so horrible a crime, that it doth not need to be aggravated by words.

A second way by which a man becometh a false witness is, when he mixeth falsehood and truth together, or concealeth some circumstances, which, if they were told, would destroy the falsehoods he uttereth. So the two false witnesses who accused our Saviour before the chief priests, by a very little perverting his words, would have made him guilty of a capital crime; for so it was among the Jews to prophesy any evil against the temple. *This fellow said, I am able to destroy the temple of God, and to build it in three days* †; whereas the words, as our Saviour spoke them, were to another end, and differently expressed: For when the Jews asked him to shew them a sign, he said, *Destroy this temple, and in three days I will raise it up.* In such cases as these, an innocent man is half confounded, and looketh as if he were guilty, since he neither can deny his words, nor perhaps readily strip them from the malicious additions of a false witness.

Thirdly, A man is a false witness, when, in accusing his neighbour, he endeavoureth to aggravate by his gestures, and tone of his voice, or when

* 1 Kings xxi. 13. † Matth. xxvi. 6.

he chargeth a man with words which were only repeated or quoted from ſomebody elſe. As if any one ſhould tell me that he heard another ſpeak certain dangerous and ſeditious ſpeeches, and I ſhould immediately accuſe him for ſpeaking them himſelf; and ſo drop the only circumſtances that made him innocent. This was the caſe of St. Stephen. The falſe witneſſes ſaid, *This man ceaſeth not to ſpeak blaſphemous words againſt this holy place and the law* *. Whereas St. Stephen ſaid no ſuch words: but only repeated ſome propheſies of Jeremiah or Malachi, which threatened Jeruſalem with deſtruction if it did not repent: However, by the fury of the people, this innocent holy perſon was ſtoned to death for words he never ſpoke.

Fourthly, The blackeſt kind of falſe witneſſes are thoſe who do the office of the Devil, by tempting their brethren in order to betray them. I cannot call to mind any inſtances of this kind mentioned in holy ſcripture: But I am afraid, this vile practice hath been too much followed in the world. When a man's temper hath been ſo ſoured by misfortunes and hard uſage, that perhaps he hath reaſon enough to complain; then one of theſe ſeducers, under the pretence of friendſhip, will ſeem to lament his caſe, urge the hardſhips he hath ſuffered, and endeavour to raiſe his paſſions, until he hath ſaid ſomething that a malicious informer can pervert or aggravate againſt him in a court of juſtice.

Fifthly, Whoever beareth witneſs againſt his neighbour, out of a principle of malice and revenge, from any old grudge, or hatred to his perſon; ſuch a man is a falſe witneſs in the ſight of God, although what he ſays be true; becauſe the motive or cauſe is evil, not to ſerve his prince or country, but to gratify his own reſentments. And

* Acts vi. 13.

therefore

therefore, although a man thus accuſed may be very juſtly puniſhed by the law, yet this doth by no means acquit the accuſer, who, inſtead of regarding the public ſervice, intended only to glut his private rage and ſpite.

Sixthly, I number among falſe witneſſes, all thoſe who make a trade of being informers in hope of favour and reward; and to this end employ their time, either by liſtening in public places, to catch up an accidental word; or in corrupting men's ſervants to diſcover any unwary expreſſion of their maſter; or thruſting themſelves into company, and then uſing the moſt indecent ſcurrilous language; faſtening a thouſand falſehoods and ſcandal upon a whole party, on purpoſe to provoke ſuch an anſwer as they may turn to an accuſation. And truly this ungodly race is ſaid to be grown ſo numerous, that men of different parties can hardly converſe together with any ſecurity. Even the pulpit hath not been free from the miſrepreſentation of theſe informers; of whom the clergy have not wanted occaſions to complain with holy David: *They daily miſtake my words, all they imagine is, to do me evil.* Nor is it any wonder at all, that this trade of informing ſhould be now in a flouriſhing condition, ſince our caſe is manifeſtly thus; we are divided into two parties, with very little charity or temper towards each other: The prevailing ſide may talk of paſt things as they pleaſe, with ſecurity; and generally do it in the moſt provoking words they can invent; while thoſe who are down are ſometimes tempted to ſpeak in favour of a loſt cauſe, and therefore, without great caution, muſt needs be often caught tripping, and thereby furniſh plenty of materials for witneſſes and informers.

Laſtly, Thoſe may well be reckoned among falſe witneſſes againſt their neighbour, who bring him into trouble and puniſhment by ſuch accuſations as

are of no conſequence at all to the public, nor can be of any other uſe but to create vexation. Such witneſſes are thoſe, who cannot hear an idle intemperate expreſſion, but they muſt immediately run to the magiſtrate to inform; or perhaps wrangling in their cups over-night, when they were not able to ſpeak or apprehend three words of common ſenſe, will pretend to remember every thing in the morning, and think themſelves very properly qualified to be accuſers of their brethren. God be thanked, the throne of our King * is too firmly ſettled to be ſhaken by the folly and raſhneſs of every ſottiſh companion. And I do not in the leaſt doubt, that when thoſe in power begin to obſerve the falſehood, the prevarication, the aggravating manner, the treachery and ſeducing, the malice and revenge, the love of lucre; and laſtly, the trifling accuſations in too many wicked people, they will be as ready to diſcourage every ſort of thoſe whom I have numbered among falſe witneſſes, as they will be to countenance honeſt men, who, out of a true zeal to their Prince and country, do, in the innocence of their hearts, freely diſcover whatever they may apprehend to be dangerous to either. A good Chriſtian will think it ſufficient to reprove his brother for a raſh unguarded word, where there is neither danger nor evil example to be apprehended; or, if he will not amend by reproof, avoid his converſation.

II. And thus much may ſerve to ſhew the ſeveral ways whereby a man may be ſaid to be a falſe witneſs againſt his neighbour. I might have added one kind more, and it is of thoſe who inform againſt their neighbour out of fear of puniſhment to themſelves, which, although it be more excuſable, and hath leſs of malice than any of the reſt, cannot however be juſtified. I go on therefore upon the

* George I.

ſecond

ſecond head, to give you ſome rules for your conduct and behaviour, in order to defend yourſelves againſt the malice and cunning of falſe accuſers.

It is readily agreed, that innocence is the beſt protection in the world; yet that it is not always ſufficient without ſome degree of prudence, our Saviour himſelf intimateth to us, by inſtructing his diſciples *to be wiſe as ſerpents, as well as innocent as doves*. But, if ever innocence be too weak a defence, it is chiefly ſo in jealous and ſuſpicious times, when factions are arrived to an high pitch of animoſity, and the minds of men, inſtead of being warmed by a true zeal for religion, are inflamed only by party fury. Neither is virtue itſelf a ſufficient ſecurity in ſuch times, becauſe it is not allowed to be virtue, otherwiſe than as it hath a mixture of party.

However, although virtue and innocence are no infallible defence againſt perjury, malice and ſubornation, yet they are great ſupports for enabling us to bear thoſe evils with temper and reſignation; and it is an unſpeakable comfort to a good man, under the malignity of evil mercenary tongues, that a few years will carry his appeal to an higher tribunal, where falſe witneſſes, inſtead of daring to bring accuſations before an All-ſeeing Judge, will call for mountains to cover them. As for earthly judges, they ſeldom have it in their power; and, GOD knows, whether they have it in their will, to mingle mercy with juſtice; they are ſo far from knowing the hearts of the accuſer or the accuſed, that they cannot know their own; and their underſtanding is frequently biaſſed, although their intentions be juſt. They are often prejudiced to cauſes, parties, and perſons, through the infirmity of human nature, without being ſenſible themſelves that they are ſo: And therefore, although GOD may pardon their errours here, he certainly will not ratify their ſentences hereafter.

However

However ſince, as we have before obſerved, our Saviour preſcribeth to us to be not only harmleſs as doves, but wiſe as ſerpents; give me leave to preſcribe to you ſome rules, which the moſt ignorant perſon may follow for the conduct of his life with ſafety in perilous times, againſt falſe accuſers.

1ſt, Let me adviſe you to have nothing at all to do with that which is commonly called politics, or the government of the world: In the nature of which it is certain you are utterly ignorant, and when your opinion is wrong, although it proceeds from ignorance, it ſhall be an accuſation againſt you. Beſides, opinions in government are right or wrong juſt according to the humour and diſpoſition of the times; and, unleſs you have judgement to diſtinguiſh, you may be puniſhed at one time for what you would be rewarded in another.

2dly, Be ready at all times in your words and actions to ſhew your loyalty to the king that reigns over you This is the plain manifeſt doctrine of holy ſcripture. *Submit yourſelves to every ordinance of man for the Lord's ſake, whether it be to the king as ſupreme*, &c * And another apoſtle telleth us, *The powers that be are ordained of God.* Kings are the ordinances of man by the permiſſion of God, and they are ordained of God by his inſtrument man. The powers that be, the preſent powers, which are ordained by God and yet in ſome ſenſe are the ordinances of man, are what you muſt obey, without preſuming to examine into rights and titles; neither can it be reaſonably expected that the powers in being, or in poſſeſſion, ſhould ſuffer their title to be publicly diſputed by ſubjects without ſevere puniſhment. And to ſay the truth, there is no duty in religion more eaſy to the generality of mankind, than obedience to government:

* 1, Pet. ii, 13.

I say, to the generality of mankind; because while their law, and property, and religion are preserved, it is of no great consequence to them by whom they are governed, and therefore they are under no temptations to desire a change.

3*dly*, In order to prevent any danger from the malice of false witnesses, be sure to avoid intemperance. If it be often so hard for men to govern their tongues when they are in their right senses, how can they hope to do it when they are heated with drink? In those cases most men regard not what they say, and too many not what they swear; neither will a man's memory, disordered with drunkenness serve to defend himself, or satisfy him whether he was guilty or no.

4*thly*, Avoid, as much as possible, the conversation of those people, who are given to talk of public persons and affairs, especially of those whose opinions in such matters are different from yours. I never once knew any disputes of this kind managed with tolerable temper; but on both sides they only agree as much as possible to provoke the passions of each other, indeed with this disadvantage, that he who argueth on the side of power may speak securely the utmost his malice can invent; while the other lieth every moment at the mercy of an informer; and the law in these cases will give no allowance at all for passion, inadvertency, or the highest provocation.

I come now in the last place to shew you how far it is your duty, as good subjects and good neighbours, to bear faithful witness, when you are lawfully called to it by those in authority, or by the sincere advice of your own consciences.

In what I have hitherto said, you easily find, that I do not talk of bearing witness in general, which is and may be lawful upon a thousand accounts in relation to property and other matters, and wherein there are many scandalous corruptions

almost

almoſt peculiar to this country, which would require to be handled by themſelves. But I have confined my diſcourſe only to that branch of bearing falſe witneſs, whereby the public is injured in the ſafety or honour of the prince, or thoſe in authority under him.

In order therefore to be a faithful witneſs, it is firſt neceſſary that a man doth not undertake it from the leaſt proſpect of any private advantage to himſelf. The ſmalleſt mixture of that leaven will ſour the whole lump. Intereſt will infallibly bias his judgement, altho' he be ever ſo firmly reſolved to ſay nothing but truth. He cannot ſerve God and Mammon: But as intereſt is his chief end, he will uſe the moſt effectual means to advance it. He will aggravate circumſtances to make his teſtimony valuable; he will be ſorry if the perſon he accuſeth ſhould be able to clear himſelf; in ſhort, he is labouring a point which he thinks neceſſary to his own good; and it would be a diſappointment to him, that his neighbour ſhould prove innocent.

5thly, Every good ſubject is obliged to bear witneſs againſt his neighbour, for any action or words, the telling of which would be of advantage to the public, and the concealment dangerous, or of ill example. Of this nature are all plots and conſpiracies againſt the peace of a nation, all diſgraceful words againſt a prince, ſuch as clearly diſcover a diſloyal and rebellious heart: But where our prince and country can poſſibly receive no damage or diſgrace; where no ſcandal or ill example is given; and our neighbour, it may be, provoked by us, happeneth privately to drop a raſh or indiſcreet word, which in ſtrictneſs of law might bring him under trouble, perhaps to his utter undoing; there we are obliged, we ought, to proceed no further than warning and reproof.

In deſcribing to you the ſeveral kinds of falſe witneſſes, I have made it leſs neceſſary to dwell much

much longer upon this head; becauſe a faithful witneſs, like every thing elſe, is known by his contrary: Therefore it would be only repetition of what I have already ſaid to tell you, that the ſtricteſt truth is required in a witneſs; that he ſhould be wholly free from malice againſt the perſon he accuſes; that he ſhould not aggravate the ſmalleſt circumſtance againſt the criminal, nor conceal the ſmalleſt in his favour; and to crown all, tho' I have hinted it before, that the only cauſe or motive of his undertaking an office, ſo ſubject to cenſure, and ſo difficult to perform, ſhould be the ſafety and ſervice of his prince and country.

Under theſe conditions and limitations (but not otherwiſe) there is no manner of doubt, but a good man may lawfully and juſtly become a witneſs in behalf of the public, and may perform that office (in its own nature not very deſirable) with honour and integrity. For the command in the text is poſitive as well as negative; that is to ſay, as we are directed not to bear falſe witneſs againſt our neighbour, ſo we are to bear true. Next to the word of God, and the advice of teachers, every man's conſcience ſtrictly examined will be his beſt director in this weighty point; and to that I ſhall leave him.

It might perhaps be thought proper to have added ſomething by way of advice to thoſe who are unhappily engaged in this abominable trade and ſin of bearing falſe witneſs; but I am far from believing or ſuppoſing any of that deſtructive tribe are now my hearers. I look upon them as a ſort of people that ſeldom frequent theſe holy places, where they can hardly pick up any materials to ſerve their turn, unleſs they think it worth their while to miſrepreſent or pervert the words of the preacher: And whoever is that way diſpoſed, I doubt, cannot be in a very good condition to edify and reform himſelf by what he heareth. God in his

his mercy preſerve us from all the guilt of this grievous ſin forbidden in my text, and from the ſnares of thoſe who are guilty of it.

I ſhall conclude with one or two precepts given by Moſes from God to the children of *Iſrael*, in the xxiii. of Exod. 1, 2.

Thou ſhalt not raiſe a falſe report: Put not thine hand with the wicked, to be an unrighteous witneſs.

Thou ſhalt not follow a multitude to do evil, neither ſhalt thou ſpeak in a cauſe to decline after many, to wreſt judgement.

Now to God the Father, &c.

A SER-

A

SERMON

ON THE

Poor Man's Contentment.

PHILIP. Chap. iv. Part of the 11th verſe.

I have learned, in whatſoever ſtate I am, therewith to be content.

THE holy ſcripture is full of expreſſions to ſet forth the miſerable condition of man during the whole progreſs of his life; his weakneſs, pride, and vanity; his unmeaſurable deſires, and perpetual diſappointments; the prevalency of his paſſions, and the corruptions of his reaſon; his deluding hopes, and his real, as well as imaginary fears; his natural and artificial wants; his cares and anxieties; the diſeaſes of his body, and the diſeaſes of his mind; the ſhortneſs of his life; his dread of a future ſtate, with his careleſſneſs to prepare for it: And the wiſe men of all ages have made the ſame reflections.

But all theſe are general calamities, from which none are excepted; and, being without remedy, it is vain to bewail them. The great queſtion, long debated in the world, is, whether the rich or the poor are the leaſt miſerable of the two? It is certain, that no rich man ever deſired to be poor, and

that moſt, if not all, poor men deſire to be rich; from whence it may be argued, that, in all appearance, the advantage lieth on the ſide of wealth, becauſe both parties agree in preferring it before poverty. But this reaſoning will be found to be falſe: For, I lay it down as a certain truth, that God Almighty hath placed all men upon an equal foot, with reſpect to their happineſs in this world, and the capacity of attaining their ſalvation in the next; or, at leaſt, if there be any difference, it is not the advantage of the rich and the mighty. Now, ſince a great part of thoſe, who uſually make up our congregations, are not of conſiderable ſtation, and many among them of the lower ſort, and ſince the meaner people are generally, and juſtly, charged with the ſin of repining and murmuring at their own condition, to which, however, their betters are ſufficiently ſubject, (although, perhaps, for ſhame, not always ſo loud in their complaints) I thought it might be uſeful to reaſon upon this point in as plain a manner as I can. I ſhall therefore ſhew, firſt, that the poor enjoy many temporal bleſſings, which are not common to the rich and the great: And, likewiſe, that the rich and the great are ſubject to many temporal evils, which are not common to the poor.

But here I would not be miſunderſtood; perhaps, there is not a word more abuſed than that of the poor, or wherein the world is more generally miſtaken. Among the number of thoſe who beg in our ſtreets, or are half ſtarved at home, or languiſh in priſon for debt, there is hardly one in a hundred who doth not owe his misfortunes to his own lazineſs or drunkenneſs, or worſe vices.

To theſe he owes thoſe very diſeaſes which often diſable him from getting his bread. Such wretches are deſervedly unhappy; they can only blame themſelves; and when we are commanded to have

pity

pity on the poor, these are not understood to be of the number.

It is true, indeed, that sometimes honest, endeavouring men are reduced to extreme want, even to the begging of alms, by losses, by accidents, by diseases, and old age, without any fault of their own: But these are very few, in comparison of the other; nor would their support be any sensible burden to the public, if the charity of well disposed persons were not intercepted by those common strollers, who are most importunate, and who least deserve it. These, indeed, are properly and justly called the poor, whom it should be our study to find out and distinguish, by making them partake of our superfluity and abundance.

But neither have these any thing to do with my present subject: For, by the poor I only intend the honest, industrious artificer, the meaner sort of tradesmen, and the labouring man, who getteth his bread by the sweat of his brows, in town or country, and who make the bulk of mankind among us.

First, I shall therefore shew, first, that the poor (in the sense I understand the world) do enjoy many temporal blessings, which are not common to the rich and great; and likewise, that the rich and great are subject to many temporal evils, which are not common to the poor.

Secondly, From the arguments offered to prove the foregoing head, I shall draw some observations that may be useful for your practice.

1. As to the first: Health, we know, is generally allowed to be the best of all earthly possessions, because it is that, without which we can have no satisfaction in any of the rest. For riches are of no use, if sickness taketh from us the ability of enjoying them, and power and greatness are then only a burden. Now, if we would look for health, it must be in the humble habitation of the labour-

ing man, or induſtrious artificer, who earn their bread by the ſweat of their brows, and uſually live to a good old age with a great degree of ſtrength and vigour.

The refreſhment of the body by ſleep is another great happineſs of the meaner ſort. Their reſt is not diſturbed by the fear of thieves and robbers, nor is it interrupted by ſurfeits of intemperance. Labour and plain food ſupply the want of quieting draughts; and the wiſe man telleth us, that the ſleep of the labouring man is ſweet. As to children, which are certainly accounted of as a bleſſing, even to the poor, where induſtry is not wanting; they are an aſſiſtance to their honeſt parents, inſtead of being a burden; they are healthy and ſtrong, and fit for labour; neither is the father in fear, leſt his heir ſhould be ruined by an unequal match; nor is he ſolicitous about his riſing in the world, further than to be able to get his bread.

The poorer ſort are not the objects of general hatred or envy; they have no twinges of ambition, nor trouble themſelves with party-quarrels, or ſtate-diviſions. The idle rabble, who follow their ambitious leaders in ſuch caſes, do not fall within my deſcription of the poorer ſort; for, it is plain, I mean only the honeſt induſtrious poor in town or country, who are ſafeſt in times of public diſturbance, in perilous ſeaſons, and public revolutions, if they will be quiet, and do their own buſineſs: For artificers and huſbandmen are neceſſary in all governments: But in ſuch ſeaſons, the rich are the public mark, becauſe they are oftentimes of no uſe, but to be plundered; like ſome ſort of birds, who are good for nothing but their feathers; and ſo fall a prey to the ſtrongeſt ſide.

Let us proceed on the other ſide to examine the diſadvantages that the rich and the great lie under, with reſpect to the happineſs of the preſent life.

Firſt then: While health, as we have ſaid, is the

the general portion of the lower ſort, the gout, the dropſy, the ſtone, the cholic, and all other diſeaſes are continually haunting the palaces of the rich and the great, as the natural attendants upon lazineſs and luxury. Neither does the rich man eat his ſumptuous fare with half the appetite and reliſh, that even the beggars do the crumbs which fall from his table: But, on the contrary, he is full of loathing and diſguſt, or at beſt of indifference, in the midſt of plenty. Thus their intemperance ſhortens their lives, without pleaſing their appetites.

Buſineſs, fear, guilt, deſign, anguiſh, and vexation are continually buzzing about the curtains of the rich and the powerful, and will hardly ſuffer them to cloſe their eyes, unleſs when they are dozed with the fumes of ſtrong liquors.

It is a great miſtake to imagine, that the rich want but few things, their wants are more numerous, more craving, and urgent, than thoſe of poorer men: For theſe endeavour only at the neceſſaries of life, which make them happy, and they think no farther: But the deſire of power and wealth is endleſs, and therefore impoſſible to be ſatisfied with any acquiſitions.

If riches were ſo great a bleſſing as they are commonly thought, they would at leaſt have this advantage, to give their owners cheerful hearts and countenances; they would often ſtir them up to expreſs their thankfulneſs to God, and diſcover their ſatisfaction to the world. But, in fact, the contrary to all this is true. For where are there more cloudy brows, more melancholy hearts, or more ingratitude to their great benefactor, than among thoſe who abound in wealth? And, indeed, it is natural that it ſhould be ſo, becauſe thoſe men, who covet things that are hard to be got, muſt be hard to pleaſe; whereas a ſmall thing maketh a

poor man happy; and great losses cannot befal him.

It is likewise worth considering, how few among the rich have procured their wealth by just measures; how many owe their fortunes to the sins of their parents, how many more to their own? If men's titles were to be tried before a true court of conscience, where false swearing, and a thousand vile artifices, (that are well known, and can hardly be avoided in human courts of justice) would avail nothing; how many would be ejected with infamy and disgrace? How many grow considerable by breach of trust, by bribery and corruption? How many have sold their religion, with the rights and liberties of themselves and others, for power and employments?

And, it is a mistake to think, that the most hardened sinner, who oweth his professions or titles to any such wicked arts of thieving, can have true peace of mind, under the reproaches of a guilty conscience, and amidst the cries of ruined widows and orphans.

I know not one real advantage that the rich have over the poor, except the power of doing good to others: But this is an advantage which God hath not given wicked men the grace to make use of. The wealth acquired by evil means was never employed to good ends; for that would be to divide the kingdom of Satan against itself. Whatever hath been gained by fraud, avarice, oppression, and the like, must be preserved and increased by the same methods.

I shall add but one thing more upon this head, which I hope will convince you, that God (whose thoughts are not as our thoughts) never intended riches or power to be necessary for the happiness of mankind in this life; because it is certain, that there is not one single good quality of the mind absolutely necessary to obtain them, where men are

are reſolved to be rich at any rate; neither honour, juſtice, temperance, wiſdom, religion, truth, or learning; for a ſlight acquaintance with the world will inform us, that there have been many inſtances of men in all ages, who have arrived at great poſſeſſions and great dignities, by cunning, fraud, or flattery, without any of theſe, or any other virtues that can be named. Now, if richneſs and greatneſs were ſuch bleſſings, that good men without them could have their ſhare of happineſs in this life; how cometh it to paſs, that God ſhould ſuffer them to be often dealt to the worſt, and moſt profligate of mankind? that they ſhould be generally procured by the moſt abominable means, and applied to the baſeſt and moſt wicked uſes? This ought not to be conceived of a juſt, a merciful, a wiſe, and Almighty Being. We muſt therefore conclude, that wealth and power are in their own nature, at beſt, but things indifferent, and that a good man may be equally happy without them, provided that he hath a ſufficiency of the common bleſſings of human life to anſwer all the reaſonable and virtuous demands of nature, which his induſtry will provide, and ſobriety will prevent his wanting. *Augur*'s prayer, with the reaſons of his wiſh, are full to this purpoſe: "Give me neither poverty nor riches. Feed me with food "convenient for me; leſt I be full and deny thee, "and ſay, who is the Lord? Or, leſt I be poor, "and ſteal, and take the Name of my God in "vain."

From what hath been ſaid, I ſhall, in the ſecond place, offer ſome conſiderations, that may be uſeful for your practice.

And here I ſhall apply myſelf chiefly to thoſe of the lower ſort, for whoſe comfort and ſatisfaction this diſcourſe is principally intended. For, having obſerved the great ſin of thoſe, who do not abound in wealth, to be that of murmuring and repining, that

that God hath dealt his bleſſings unequally to the ſons of men, I thought it would be of great uſe to remove out of your minds ſo falſe and wicked an opinion, by ſhewing that your condition is really happier than moſt of you imagine.

Firſt, Therefore, it hath been always agreed in the world, that the preſent happineſs of mankind conſiſted in the eaſe of our body and the quiet of our mind; but, from what hath been already ſaid, it plainly appears, that neither wealth nor power do in any ſort contribute to either of theſe two bleſſings. If, on the contrary, by multiplying our deſires, they increaſe our diſcontents; if they deſtroy our health, gall us with painful diſeaſes, and ſhorten our life; if they expoſe us to hatred, to envy, to cenſure, to a thouſand temptations, it is not eaſy to ſee why a wiſe man ſhould make them his choice, for their own ſake, although it were in his power. Would any of you, who are in health and ſtrength of body, with moderate food and raiment earned by your own labour, rather chuſe to be in the rich man's bed, under the torture of the gout, unable to take your natural reſt, or natural nouriſhment, with the additional load of a guilty conſcience, reproaching you for injuſtice, oppreſſions, covetouſneſs, and fraud? No; but you would take the riches and power, and leave behind the inconveniencies that attend them; and ſo would every man living. But that is more than our ſhare, and God never intended this world for ſuch a place of reſt as we would make it; for the Scripture aſſureth us, that it was only deſigned a place of trial. Nothing is more frequent than a man to wiſh himſelf in another's condition; yet he ſeldom doth it without ſome reſerve: He would not be ſo old; he would not be ſo ſickly; he would not be ſo cruel; he would not be ſo inſolent; he would not be ſo vicious; he would not be ſo oppreſſive; ſo griping; and ſo on. From whence it

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is plain, that, in their own judgement, men are not so unequally dealt with, as they would at first sight imagine: For, if I would not change my condition with another man, without any exception or reservation at all, I am in reality more happy than he.

Secondly, You of the meaner sort are subject to fewer temptations than the rich; and therefore your vices are more unpardonable. Labour subdueth your appetites to be satisfied with common things; the business of your several callings filleth up your whole time; so that idleness, which is the bane and destruction of virtue, doth not lead you into the neighbourhood of sin: Your passions are cooler, by not being inflamed with excess, and therefore the gate and the way that lead to life are not so strait or so narrow to you, as to those who live among all the allurements to wickedness. To serve God with the best of your care and understanding, and to be just and true in your dealings, is the short sum of your duty, and will be the more strictly required of you, because nothing lieth in the way to divert you from it.

Thirdly, It is plain from what I have said, that you of the lower rank have no just reason to complain of your condition; because, as you plainly see, it affordeth you so many advantages, and freeth you from so many vexations, so many distempers both of body and mind, which pursue and torment the rich and powerful.

Fourthly, You are to remember and apply, that the poorest person is not excused from doing to others, and even relieving the wants of his distressed neighbour, according to his abilities; and if you perform your duty in this point, you far outdo the greatest liberalities of the rich, and will accordingly be accepted of by God, and get your reward: For, it is our Saviour's own doctrine, when the widow gave her two mites. The rich gave out of

of their abundance; that is to say, what they give they do not feel it in their way of living: But the poor man, who giveth out of his little ſtock, muſt ſpare it from the neceſſary food and raiment of himſelf and his family. And, therefore our Saviour adds, "That the widow gave more than all "who went before her; for ſhe gave all ſhe had, "even all her living;" and ſo went home utterly unprovided to ſupply her neceſſities.

Laſtly, As it appeareth from what hath been ſaid, that you of the lower rank have, in reality, a greater ſhare of happineſs, your work of ſalvation is eaſier, by your being liable to fewer temptations; and as your reward in heaven is much more certain, than it is to the rich, if you ſeriouſly perform your duty, for yours is the kingdom of heaven; ſo your neglect of it will be leſs excuſeable will meet with fewer allowances from God, and will be puniſhed with double ſtripes. For, the moſt unknowing among you cannot plead ignorance in what you have been ſo early taught, I hope ſo often inſtructed in, and which is ſo eaſy to be underſtood, I mean the art of leading a life agreeable to the plain and poſitive laws of God. Perhaps you may think you ly under one diſadvantage, which the great and rich have not; that idleneſs will certainly reduce you to beggary; whereas thoſe who abound in wealth ly under no neceſſity either of labour or temperance, to keep enough to live on. But this is indeed one part of your happineſs, that the lowneſs of your condition, in a manner, forceth you to what is pleaſing to God, and neceſſary for your daily ſupport. Thus your duty and intereſt are always the ſame.

To conclude; ſince our bleſſed Lord, who, inſtead of a rich and honourable ſtation in this world, was pleaſed to chuſe his lot among men of the lower condition; let not thoſe, on whom the bounty of providence hath beſtowed wealth and honours,

nours, despise the men who are placed in an humble and inferiour station; but rather, with their utmost power, by their countenance, by their protection, by just payment for their honest labour, encourage their daily endeavours for the virtuous support of themselves and their families. On the other hand, let the poor labour to provide things honest in the sight of all men, and so, with diligence in their several employments, live soberly, righteously, and godly in this present world, that they may obtain that glorious reward promised in the gospel to the poor, I mean, the kingdom of heaven.

Now to God the Father, &c.

A

SERMON

ON THE

CAUSES

OF THE

Wretched Condition of Ireland.

PSALM CXLIV. Part of the 13th and 14th Ver.

That there be no complaining in our ſtreets. Happy is the People that is in ſuch a Caſe.

IT is a very melancholy reflection, that ſuch a country as ours, which is capable of producing all things neceſſary, and moſt things convenient for life, ſufficient for the ſupport of four times the number of its inhabitants, ſhould yet ly under the heavieſt load of miſery and want, our ſtreets crowded with beggars, ſo many of our lower ſort of tradeſmen, labourers, and artificers not able to find cloaths and food for their families.

I think it may therefore be of ſome uſe to lay before you the chief cauſes of this wretched condition we are in, and then it will be eaſier to aſſign what

what remedies are in our power towards removing, at leaſt, ſome part of theſe evils.

For it is ever to be lamented, that we lie under many diſadvantages, not by our own faults, which are peculiar to ourſelves, and which no other nation under heaven hath any reaſon to complain of.

I ſhall, therefore, firſt mention ſome cauſes of our miſeries, which I doubt are not to be remedied, until God ſhall put it in the hearts of thoſe who are the ſtronger, to allow us the common rights and privileges of brethren, fellow ſubjects, and even of mankind.

The firſt cauſe of our miſery is the intollerable hardſhips we lie under in every branch of our trade, by which we are become as hewers of wood, and drawers of water, to our rigorous neighbours.

The ſecond cauſe of our miſerable ſtate is the folly, the vanity, and ingratitude of thoſe vaſt numbers, who think themſelves too good to live in the country which gave them birth, and ſtill gives them bread; and rather chuſe to paſs their days, and conſume their wealth, and draw out the very vitals of their mother-kingdom, among thoſe who heartily deſpiſe them.

Theſe I have but lightly touched on, becauſe I fear they are not to be redreſſed, and, beſides, I am very ſenſible how ready ſome people are to take offence at the honeſt truth; and, for that reaſon, I ſhall omit ſeveral other grievances, under which we are long likely to groan.

I ſhall therefore go on to relate ſome other cauſes of this nation's poverty, by which, if they continue much longer, it muſt infallibly ſink to utter ruin.

The firſt is, that monſtrous pride and vanity in both ſexes, eſpecially the weaker ſex, who, in the midſt of poverty, are ſuffered to run into all kind of

expence and extravagance in dreſs, and particularly priding themſelves to wear nothing but what cometh from abroad, diſdaining the growth or manufacture of their own country, in thoſe articles where they can be better ſerved at home with half the expence; and this is grown to ſuch a height, that they will carry the whole yearly rent of a good eſtate at once on their body. And, as there is in that ſex a ſpirit of envy, by which they cannot endure to ſee others in a better habit than themſelves, ſo thoſe, whoſe fortunes can hardly ſupport their families in the neceſſaries of life, will needs vye with the richeſt and greateſt amongſt us, to the ruin of themſelves and their poſterity.

Neither are the men leſs guilty of this pernicious folly, who in imitation of a gaudineſs and foppery of dreſs, introduced of late years into our neighbouring kingdom, (as fools are apt to imitate only the defects of their betters) cannot find materials in their own country worthy to adorn their bodies of clay, while their minds are naked of every valuable quality.

Thus our tradeſmen and ſhopkeepers, who deal in home-goods, are left in a ſtarving condition, and only thoſe encouraged who ruin the kingdom by importing amongſt us foreign vanities.

Another cauſe of our low condition, is our great luxury, the chief ſupport of which is the materials of it brought to the nation in exchange for the few valuable things left us, whereby ſo many thouſand families want the very neceſſaries of life.

Thirdly, In moſt parts of this kingdom the natives are from their infancy ſo given up to idleneſs and ſloth, that they often chuſe to beg or ſteal, rather than ſupport themſelves with their own labour; they marry without the leaſt view or thought of being able to make any proviſion for their families; and whereas, in all induſtrious nations, children are looked on as a help to their parents, with

with us, for want of being early trained to work: they are an intollerable burden at home, and a grievous charge upon the public, as appeareth from the vaſt number of ragged and naked children in town and country, led about by ſtrolling women, trained up in ignorance and all manner of vice.

Laſtly, A great cauſe of this nation's miſery, is that Egyptian bondage of cruel, oppreſſing, covetous landlords, expecting that all who live under them ſhould make bricks without ſtraw, who grieve and envy when they ſee a tenant of their own in a whole coat, or able to afford one comfortable meal in a month, by which the ſpirits of the people are broken, and made for ſlavery; the farmers and cottagers, almoſt through the whole kingdom, being, to all intents and purpoſes, as real beggars as any of thoſe to whom we give our charity in the ſtreets, And theſe cruel landlords are every day unpeopling their kingdom, by forbidding their miſerable tenants to till the earth, againſt common reaſon and juſtice, and contrary to the practice and prudence of all other nations; by which numberleſs families have been forced either to leave the kingdom, or ſtrole about, and increaſe the number of our thieves and beggars.

Such, and much worſe, is our condition at preſent, if I had leiſure or liberty to lay it before you; and, therefore, the next thing which might be conſidered is, Whether there may be any probable remedy found, at the leaſt againſt ſome part of theſe evils; for moſt of them are wholly deſperate.

But this being too large a ſubject to be now handled, and the intent of my diſcourſe confining me to give ſome directions concerning the poor of this city, I ſhall keep myſelf within thoſe limits. It is indeed in the power of the lawgivers to found a ſchool in every pariſh of the kingdom, for teach-

ing the meaner and poorer ſort of children to ſpeak and read the Engliſh tongue, and to provide a reaſonable maintenance for the teachers. This would, in time, aboliſh that part of barbarity and ignorance, for which our natives are ſo deſpiſed by all foreigners; this would bring them to think and act according to the rules of reaſon, by which a ſpirit of induſtry and thrift, and honeſty would be introduced among them. And, indeed, conſidering how ſmall a tax would ſuffice for ſuch a work, it is a public ſcandal that ſuch a thing ſhould never have been endeavoured, or, perhaps, ſo much as thought on.

To ſupply the want of ſuch a law, ſeveral pious perſons, in many parts of this kingdom, have been prevailed on, by the great endeavours and good example ſet them by the clergy, to erect charity-ſchools in ſeveral pariſhes, to which very often the richeſt pariſhioners contribute the leaſt. In theſe ſchools, children are, or ought to be, trained up to read and write, and caſt accompts; and theſe children ſhould, if poſſible, be of honeſt parents, gone to decay through age, ſickneſs, or other unavoidable calamity, by the hand of God; not the brood of wicked ſtrolers: for, it is by no means reaſonable, that the charity of well-inclined people ſhould be applied to encourage the lewdneſs of thoſe profligate, abandoned women, who crowd our ſtreets with their borrowed or ſpurious iſſue.

In thoſe hoſpitals which have good foundations and rents to ſupport them, whereof, to the ſcandal of chriſtianity, there are very few in this kingdom; I ſay, in ſuch hoſpitals, the children maintained ought to be only of decayed citizens, and freemen, and be bred up to good trades. But in theſe ſmall pariſh charity ſchools which have no ſupport, but the caſual good-will of charitable people, I do altogether diſapprove the cuſtom of putting the children apprentices, except to the very meaneſt trades; otherwiſe

otherwise the poor honest citizen, who is just able to bring up his child, and pay a small sum of money with him to a good master, is wholly defeated, and the bastard issue, perhaps, of some beggar, preferred before him. And hence we come to be so overstocked with apprentices and journeymen, more than our discouraged country can employ; and, I fear, the greatest part of our thieves, pick-pockets, and other vagabonds are of this number.

Therefore, in order to make these parish charity-schools, of great and universal use, I agree with the opinion of many wise persons, that a new turn should be given to this whole matter.

I think there is no complaint more just than what we find in almost every family, of the folly and ignorance, the fraud and knavery, the idleness and viciousness, the wasteful squandering temper of servants, who are, indeed, become one of the many public grievances of the kingdom; whereof, I believe, there are few masters that now hear me who are not convinced by their own experience. And I am very confident, that more families, of all degrees, have been ruined by the corruptions of servants, than by all other causes put together. Neither is this to be wondered at, when we consider from what nurseries so many of them are received into our houses. The first is the tribe of wicked boys, wherewith most corners of this town are pestered, who haunt public doors. These, having been born of beggars, and bred to pilfer as soon as they can go or speak, as years come on, are employed in the lowest offices to get themselves bread, are practised in all manner of villany; and when they are grown up, if they are not entertained in a gang of thieves, are forced to seek for a service. The other nursery is the barbarous and desert part of the country, from whence such lads come up hither to seek their fortunes, who are bred up from the dunghill in idleness, ignorance,

lying, and thieving. From these two nurseries, I say, a great number of our servants come to us, sufficient to corrupt all the rest. Thus, the whole race of servants in this kingdom have gotten so ill a reputation, that some persons from England, come over hither into great stations, are said to have absolutely refused admitting any servant born among us into their families. Neither can they be justly blamed; for although it is not impossible to find an honest native fit for a good service, yet the inquiry is too troublesome, and the hazard too great for a stranger to attempt.

If we consider the many misfortunes that befal private families, it will be found that servants are the causes and instruments of them all: Are our goods embezzled, wasted, and destroyed? Is our house burnt down to the ground? It is by the sloth, the drunkenness, or the villany of servants. Are we robbed and murdered in our beds? It is by confederacy with our servants. Are we engaged in quarrels and misunderstandings with our neighbours? These were all begun and inflamed by the false, malicious tongues of our servants. Are the secrets of our family betrayed, and evil repute spread of us? Our servants were the authors. Do false accusers rise up against us? (an evil too frequent in this country) they have been tampering with our servants. Do our children discover folly, malice, pride, cruelty, revenge, undutifulness in their words and actions? Are they seduced to lewdness or scandalous marriages? It is all by our servants. Nay, the very mistakes, follies, blunders, and absurdities of those in our service, are able to ruffle and discompose the mildest nature, and are often of such consequence, as to put whole families into confusion.

Since therefore not only our domestic peace and quiet, and the welfare of our children, but even the very safety of our lives, reputations, and fortunes,

tunes, have so great a dependence upon the choice of our servants, I think it would well become the wisdom of the nation to make some provision in so important an affair. But in the mean time, and, perhaps, to better purpose, it were to be wished, that the children of both sexes, entertained in the parish charity-schools, were bred up in such a manner as would give them a teachable disposition, and qualify them to learn whatever is required in any sort of service. For instance, they should be taught to read and write, to know somewhat in casting accompts, to understand the principles of religion, to practise cleanliness, to get a spirit of honesty, industry, and thrift, and be severely punished for every neglect in any of these particulars. For it is the misfortune of mankind, that if they are not used to be taught in their early childhood, whereby to acquire what I call a teachable disposition, they cannot, without great difficulty, learn the easiest thing in the course of their lives, but are always aukward and unhandy; their minds as well as bodies, for want of early practice, growing stiff and unmanageable, as we observe in the sort of gentlemen, who, kept from school by the indulgence of their parents but a few years, are never able to recover the time they have lost, and grow up in ignorance and all manner of vice, whereof we have too many examples all over the nation. But, to return to what I was saying: If these charity-children were trained up in the manner I mentioned, and then bound apprentices in the families of gentlemen and citizens, (for which a late law giveth great encouragement) being accustomed from their first entrance to be always learning some useful thing, would learn, in a month, more than another, without those advantages, can do in a year; and, in the mean time, be very useful in a family, as far as their age and strength would allow. And when such

ſuch children come to years of diſcretion, they will probably be a uſeful example to their fellow-ſervants, at leaſt they will prove a ſtrong check upon upon the reſt; for, I ſuppoſe, every body allow, that one good, honeſt, diligent ſervant in a houſe may prevent abundance of miſchief in the family.

Theſe are the reaſons for which I urge this matter ſo ſtrongly, and I hope thoſe who liſten to me will conſider them.

I ſhall now ſay ſomething about the great number of poor, who, under the name of common beggars, infeſt our ſtreets, and fill our ears with their continual cries, and craving importunity. This I ſhall venture to call an unneceſſary evil, brought upon us for the groſs neglect and want of proper management in thoſe whoſe duty it is to prevent it. But, before I proceed farther, let me humbly preſume to vindicate the juſtice and mercy of God, and his dealings with mankind. Upon this particular he hath not dealt ſo hardly with his creatures as ſome would imagine, when they ſee ſo many miſerable objects ready to periſh for want: for it would infallibly be found, upon ſtrict inquiry, that there is hardly one in twenty of thoſe miſerable objects, who do not owe their preſent poverty to their own faults, to their preſent ſloth and negligence, to their indiſcreet marriage, without the leaſt proſpect of ſupporting a family, to their fooliſh expenſiveneſs, to their drunkenneſs, and other vices, by which they have ſquandered their gettings, and contracted diſeaſes in their old age. And, to ſpeak freely, is it any way reaſonable or juſt, that thoſe who have denied themſelves many lawful ſatisfactions and conveniencies of life, from a principle of conſcience, as well as prudence, that they might not be a burden to the public, ſhould be charged with ſupporting others, who have brought themſelves to leſs than a morſel of bread by

by their idleneſs, extravagance, and vice? Yet ſuch, and no other, are far the greateſt number, not only in thoſe who beg in our ſtreets, but even of what we call poor decayed houſe-keepers, whom we are apt to pity as real objects of charity, and diſtinguiſh them from common beggars, although, in truth, they both owe their undoing to the ſame cauſes; only the former is either too nicely bred to endure walking half-naked in the ſtreets, or too proud to own their wants For the artificer or other tradeſman, who pleadeth he is grown too old to work or look after buſineſs, and therefore expecteth aſſiſtance as a decayed houſekeeper, may we not aſk him, why he did not take care, in his youth and ſtrength of days, to make ſome proviſion againſt old age, when he ſaw ſo many examples before him of people undone by their idleneſs and vicious extravagance? and to go a little higher; whence cometh it that ſo many citizens and ſhop-keepers, of the moſt creditable trade, who once made a good figure, go to decay by their expenſive pride and vanity, affecting to educate and dreſs their chil-children above their abilities, or the ſtate of life they ought to expect?

However, ſince the beſt of us have too many infirmities to anſwer for, we ought not to be ſevere upon thoſe of others; and therefore, if our brother, through grief, or ſickneſs, or other incapacity, is not in a condition to preſerve his being, we ought to ſupport him to the beſt of our power, without reflecting over-ſeriouſly on the cauſes that brought him to his miſery. But in order to this, and to turn out charity into its proper channel, we ought to conſider who and where thoſe objects are, whom it is chiefly incumbent upon us to ſupport.

By the ancient law of this realm, ſtill in force, every pariſh is obliged to maintain its own poor; which although ſome may think to be not very e-

qual

qual, becauſe many pariſhes are very rich, and have few poor among them, and others the contrary, yet, I think, may be juſtly defended: For as to remote country pariſhes in the deſart part of the kingdom, the neceſſaries of life are there ſo cheap, that the infirm poor may be provided for with little burden to the inhabitants. But in what I am going to ſay, I ſhall confine myſelf only to this city, where we are over-run not only with our own poor, but with a far greater number from every part of the nation. Now, I ſay, this evil of being incumbered with ſo many foreign beggars, who have not the leaſt title to our charity, and whom it is impoſſible for us to ſupport, may be eaſily remedied, if the government of this city, in conjunction with the clergy and pariſh-officers, would think it worth their care; and I am ſure few things deſerve it better. For, if every pariſh would take a liſt of thoſe begging poor which properly belong to it, and compel each of them to wear a badge, marked and numbered, ſo as to be ſeen and known by all they meet, and confine them to beg within the limits of their own pariſh, ſeverely puniſhing them when they offend, and driving out all interlopers from other pariſhes, we could then make a computation of their numbers; and the ſtrolers from the country being driven away, the remainder would not be too many for the charity of thoſe who paſs by to maintain; neither would any beggar, although confined to his own pariſh, be hindered from receiving the charity of the whole town; becauſe, in this caſe, thoſe well diſpoſed perſons who walk the ſtreets will give their charity to ſuch whom they think proper objects, wherever they meet them, provided they are found in their own pariſhes, and wearing their badges of diſtinction. And, as to thoſe pariſhes which border upon the ſkirts and ſuburbs of the

town,

town, where country-ſtrolers are uſed to harbour themſelves, they muſt be forced to go back to their homes, when they find no body to relieve them, becauſe they want that mark which only gives them licence to beg. Upon this point, it were to be wiſhed, that inferior pariſh officers had better encouragement given them to perform their duty in driving away all beggars who do not belong to the pariſh, inſtead of conniving at them, as it is ſaid they do, for ſome ſmall contribution; for the whole city would ſave much more by ridding themſelves of many hundred beggars, than they would loſe by giving pariſh-officers a reaſonable ſupport.

It ſhould ſeem a ſtrange, unaccountable thing, that thoſe who have probably been reduced to want by riot, lewdneſs, and idleneſs, although they have aſſurance enough to beg alms publicly from all they meet, ſhould yet be too proud to wear the pariſh-badge, which would turn ſo much to their own advantage, by ridding them of ſuch great numbers, who now intercept the greateſt part of what belongeth to them: Yet it is certain, that there are very many, who publicly declare they will never wear thoſe badges, and many others who either hide or throw them away: But the remedy for this is very ſhort, eaſy, and juſt, by treating them like vagabonds and ſturdy beggars, and forcibly driving them out of the town.

Therefore, as ſoon as this expedient of wearing badges ſhall be put in practice, I do earneſtly exhort all thoſe who hear me, never to give their alms to any public beggar who doth not fully comply with this order, by which our number of poor will be ſo reduced, that it will be much eaſier to provide for the reſt. Our ſhop-doors will be no longer crowded with ſo many thieves and pick-

pockets,

pockets, in beggars habits, nor our ſtreets ſo dangerous to thoſe who are forced to walk in the night.

Thus I have, with great freedom, delivered my thoughts upon this ſubject, which ſo nearly concerneth us. It is certainly a bad ſcheme, to any Chriſtian country which God hath bleſſed with fruitfulneſs, and where the people enjoy the juſt rights and privileges of mankind, that there ſhould be any beggars at all. But, alas! among us, where the whole nation itſelf is almoſt reduced to beggary by the diſadvantages we lie under, and the hardſhips we are forced to bear; the lazineſs, ignorance, thoughtleſſneſs, ſquandering temper, ſlaviſh nature, and uncleanly manner of living in the poor Popiſh natives, together with the cruel oppreſſions of their landlords, who delight to ſee their vaſſals in the duſt; I ſay, that in ſuch a nation, how can we otherwiſe expect than to be over-run with objects of miſery and want? Therefore, there can be no other method to free this city from ſo intollerable a grievance, than by endeavouring, as far as in us lies, that the burden may be more equally divided, by contributing to maintain our own poor, and forcing the ſtrolers and vagabonds to return to their ſeveral homes in the country, there to ſmite the conſciences of thoſe oppreſſors, who firſt ſtripped them of all their ſubſtance.

I might here, if the time would permit, offer many arguments to perſuade to works of charity; but you hear them ſo often from the pulpit, that I am willing to hope you may not want them. Beſides, my preſent deſign was only to ſhew where your alms would be beſt beſtowed, to the honour of God, your own eaſe and advantage, the ſervice of your country, and the benefit of the poor. I

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desire you will all weigh and consider what I have spoken, and, according to your several stations and abilities, endeavour to put it in practice; and God give you good success, to whom with the Son and Holy Ghost, be all honour, &c.

The Grace of our Lord Jesus Christ, &c.

A

SERMON

UPON

SLEEPING IN CHURCH.

Acts, Chap. xx. Ver. 9.

And there sat in a window a certain young man named Eutychus, *being fallen into a deep sleep; and while Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.*

I Have chosen these words with design, if possible, to disturb some part in this audience of half an hour's sleep, for the convenience and exercise whereof this place, at this season of the day, is very much celebrated.

There is indeed one mortal disadvantage to which all preaching is subject; that those who, by the wickedness of their lives, stand in greatest need, have usually the smallest share; for either they are absent upon the account of idleness, or spleen, or hatred to religion, or in order to dose away the intemperance of the week; or, if they do come, they are sure to employ their minds rather any other

ther way, than regarding or attending to the buſineſs of the place.

The accident which happened to this young man in the text, hath not been ſufficient to diſcourage his ſucceſſors: But, becauſe the preachers now in the world, however they may exceed St. Paul in the art of ſetting men to ſleep, do extremely fall ſhort of him in the working of miracles; therefore men are become ſo cautious as to chuſe more ſafe and convenient ſtations and poſtures for taking their repoſe, without hazard of their perſons; and, upon the whole matter, chuſe rather to truſt their deſtruction to a miracle, than their ſafety. However, this being not the only way by which the lukewarm Chriſtians and ſcorners of the age diſcover their neglect and contempt of preaching, I ſhall enter expreſsly into conſideration of this matter, and order my diſcourſe in the following method:

Firſt, I ſhall produce ſeveral inſtances to ſhew the great neglect of preaching now among us.

Secondly, I ſhall reckon up ſome of the uſual quarrels men have againſt preaching.

Thirdly, I ſhall ſet forth the great evil of this neglect and contempt of preaching, and diſcover the real cauſes from whence it proceedeth.

Laſtly, I ſhall offer ſome remedies againſt this great and ſpreading evil.

Firſt, I ſhall produce certain inſtances to ſhew the great neglect of preaching now among us.

Theſe may be reduced under two heads. Firſt, men's abſence from the ſervice of the church; and ſecondly, their miſbehaviour when they are here.

The firſt inſtance of men's neglect, is in their frequent abſence from the church.

There is no excuſe ſo trivial, that will not paſs upon ſome men's conſciences to excuſe their attendance at the public worſhip of God. Some are ſo unfortunate as to be always indiſpoſed on the Lord's day, and think nothing ſo unwholſome as the air of a church. Others have their affairs ſo odly contrived, as to be always unluckily prevented by buſineſs. With ſome it is a great mark of wit, and deep underſtanding, to ſtay at home on Sundays. Others again diſcover ſtrange fits of lazineſs, that ſeize them, particularly on that day, and confine them to their beds. Others are abſent out of mere contempt of religion. And, laſtly, there are not a few who look upon it as a day of reſt, and therefore claim the privilege of their caſtle, to keep the Sabbath by eating, drinking, and ſleeping, after the toil and labour of the week. Now in all this the worſt circumſtance is, that theſe perſons are ſuch whoſe companies are moſt required, and who ſtand moſt in need of a phyſician.

Secondly, Men's great neglect and contempt of preaching, appear by their miſbehaviour when at church.

If the audience were to be ranked under ſeveral heads, according to their behaviour, when the word of God is delivered, how ſmall a number would appear of thoſe who receive it as they ought? How much of the ſeed then ſown would be found to fall by the way-ſide, upon ſtony ground or among thorns? and how little good ground would there be to take it? A preacher cannot look round from the pulpit, without obſerving, that ſome are in a perpetual whiſper, and, by their air and geſture, give occaſion to ſuſpect, that they are in thoſe very minutes defaming their neighbour. Others have their eyes and imagination conſtantly engaged in ſuch a circle of objects, perhaps to gratify the moſt unwarrantable deſires, that they never once attend

attend to the buſineſs of the place; the ſound of the preacher's words doth not ſo much as once interrupt them. Some have their minds wandering among idle, wordly, or vicious thoughts. Some ly at catch to ridicule whatever they hear, and with much wit and humour provide a ſtock of laughter, by furniſhing themſelves from the pulpit. But, of all miſbehaviour, none is comparable to that of thoſe who come here to ſleep; opium is not ſo ſtupifying to many perſons as an afternoon-ſermon. Perpetual cuſtom hath ſo brought it about that the words, of whatever preacher, become only a ſort of uniform ſound at a diſtance, than which nothing is more effectual to lull the ſenſes. For, that it is the very ſound of the ſermon which bindeth up their faculties, is manifeſt from hence, becauſe they all awake ſo very regularly as ſoon as it ceaſeth, and with much devotion receive the bleſſing, dozed and beſotted with indecencies I am aſhamed to repeat.

I proceed, *Secondly*, to reckon up ſome of the uſual quarrels men have againſt preaching, and to ſhew the unreaſonableneſs of them.

Such unwarrantable demeanor, as I have deſcribed, among Chriſtians, in the houſe of God, in a ſolemn aſſembly, while their faith and duty are explained and delivered, have put thoſe who are guilty upon inventing ſome excuſes to extenuate their fault: This they do by turning the blame either upon the particular preacher, or upon preaching in general. Firſt, they object againſt the particular preacher; his manner, his delivery, his voice, are diſagreeable; his ſtyle and expreſſion are flat and low; ſometimes improper and abſurd; the matter is heavy, trivial and inſipid; ſometimes deſpicable, and perfectly ridiculous; or elſe, on the other ſide, he runs up into unintelligible ſpeculation, empty

notions, and abſtracted flights, all clad in words above uſual underſtandings.

Secondly, They object againſt preaching in general; it is a perfect road of talk; they know already whatever can be ſaid; they have heard the ſame an hundred times over. They quarrel that preachers do not relieve an old beaten ſubject with wit and invention; and that now the art is loſt of moving men's paſſions, ſo common among the ancient orators of Greece and Rome. Theſe and the like objections, are frequently in the mouths of men who deſpiſe the fooliſhneſs of preaching. But let us examine the reaſonableneſs of them.

The doctrine delivered by all preachers is the ſame: *So we preach, and ſo ye believe:* But the the manner of delivering is ſuited to the ſkill and abilities of each, which differ in preachers juſt as in the reſt of mankind However, in perſonal diſlikes of a particular preacher, are theſe men ſure they are always in the right? Do they conſider how mixed a thing is every audience, whoſe taſte and judgement differ, perhaps, every day, not only from each other, but themſelves? And how to calculate a diſcourſe, that ſhall exactly ſuit them all, is beyond the force and reach of human reaſon, knowledge or invention. Wit and eloquence are ſhining qualities, that God hath imparted, in great degrees, to very few, nor any more to be expected, in the generality of any rank among men, than riches and honour. But further: If preaching in general be all old and beaten, and that they are already ſo well acquainted with it, more ſhame and guilt to them who ſo little edify by it. But, theſe men whoſe ears are ſo delicate as not to endure a plain diſcourſe of religion, who expect a conſtant ſupply of wit and eloquence on a ſubject handled ſo many thouſand times; what will they ſay when we turn the objection upon themſelves, who with all the lewd and profane liberty of diſcourſe

courſe they take, upon ſo many thouſand ſubjects, are ſo dull as to furniſh nothing but tedious repetitions, and little paultry, nauſeous common-places, ſo vulgar, ſo worn, or ſo obvious, as, upon any other occaſion, but that of advancing vice, would be hooted off the ſtage? Nor, laſtly, are preachers juſtly blamed for neglecting human oratory to move the paſſions, which is not the buſineſs of a Chriſtian orator, whoſe office it is only to work upon faith and reaſon. All other eloquence hath been a perfect cheat, to ſtir up men's paſſions againſt truth and juſtice, for the ſervice of a faction, to put falſe colours upon things, and by an amuſement of agreeable words, make the worſe reaſon appear to be the better. This is certainly not to be allowed in Chriſtian eloquence, and, therefore, St. Paul took quite the other courſe; *he came not with excellency of words, or enticing ſpeech of men's wiſdom, but in plain evidence of the ſpirit and power.* And perhaps it was for that reaſon the young man Eutychus, uſed to the Grecian eloquence, grew tired and fell ſo faſt aſleep.

I go on, *Thirdly*, to ſet forth the great evil of this neglect and ſcorn of preaching, and to diſcover the real cauſes from whence it proceedeth.

I think it is obvious to believe, that this neglect of preaching hath very much occaſioned the great decay of religion among us. To this may be imputed no ſmall part of that contempt ſome men beſtow on the clergy; for, whoever talketh without being regarded, is ſure to be deſpiſed. To this we owe, in a great meaſure, the ſpreading of atheiſm and infidelity among us; for religion, like all other things, is ſooneſt put out of countenance by being ridiculed. The ſcorn of preaching might perhaps have been at firſt introduced by men of nice ears and refined taſte; but, it is now become

a ſpreading evil, through all degrees, and both ſexes; for, ſince ſleeping, talking, and laughing are qualities ſufficient to furniſh out a critic, the meaneſt and moſt ignorant have ſet up a title, and and ſucceeded in it as well as their betters. Thus are the laſt efforts of reforming mankind rendered wholely uſeleſs: *How ſhall they hear*, ſaith the Apoſtle, *without a preacher?* But, if they have a preacher, and make it a point of wit or breeding not to hear him, what remedy is left? To this neglect of preaching, we may alſo entirely impute that groſs ignorance among us in the very prrinciples of religion, which it is amazing to find in perſons who very much value their own knowledge and underſtanding in other things; yet, it is a viſible, inexcuſable ignorance, even in the meaneſt among us, conſidering the many advantages they have of learning their duty. And, it hath been the great encouragement to all manner of vice: For, in vain we preach down ſin to a people, *whoſe hearts are waxed groſs, whoſe ears are dull of hearing*, and *whoſe eyes are cloſed*. Therefore Chriſt himſelf, in his diſcourſes, frequently rouſeth up the attention of the multitude, and of his diſciples themſelves, with this expreſſion, *He that hath ears to hear, let him hear*. But, among all neglects of preaching, none is ſo fatal as that of ſleeping in the houſe of God; a ſcorner may liſten to truth and reaſon, and in time grow ſerious; an unbeliever may feel the pangs of a guilty conſcience; one whoſe thoughts or eyes wander among other objects, may, by a lucky word, be called back to attention: But the ſleeper ſhuts up all avenues to his ſoul: He is *like the deaf adder, that hearkeneth not to the voice of the charmer, charm he never ſo wiſely*. And, we may preach with as good ſucceſs to the grave that is under his feet.

But the great evil of this neglect will further yet appear,

appear, from considering the real causes whence it proceedeth; whereof the first, I take to be an evil conscience. Many men come to church to save or gain a reputation; or because they will not be singular, but comply with an established custom; yet, all the while, they are loaded with the guilt of old rooted sins. These men can expect to hear of nothing but terrors and threatenings, their sins laid open in true colours, and eternal misery the reward of them; therefore, no wonder, they stop their ears, and divert their thoughts, and seek any amusement, rather than stir the hell within them.

Another cause of this neglect is, a heart set upon worldly things. Men whose minds are much enslaved to earthly affairs all the week, cannot disengage or break the chain of their thoughts so suddenly, as to apply to a discourse that is wholly foreign to what they have most at heart. Tell a usurer of charity, and mercy, and restitution, you talk to the deaf; his heart and soul, with all his senses, are got among his bags, or he is gravely asleep, and dreaming of a mortgage. Tell a man of business, that the cares of the world choak the good seed; that we must not encumber ourselves with much serving; that the salvation of his soul is the one thing necessary: You see, indeed, the shape of a man before you, but his faculties are all gone off among clients and papers, thinking how to defend a bad cause, or find flaws in a good one; or, he weareth out the time in drowsy nods.

A third cause of the great neglect and scorn of preaching, ariseth from the practice of men who set up to decry and disparage religion; these, being zealous to promote infidelity and vice, learn a rote of buffoonry that serveth all occasions, and refutes the strongest arguments for piety and good manners. These have a set of ridicule calculated for

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all sermons, and all preachers, and can be extreme witty as often as they please upon the same fund.

Let me now, in the last place, offer some remedies against this great evil.

It will be one remedy against the contempt of preaching, rightly to consider the end for which it was designed. There are many who place abundance of merit in going to church, although it be with no other prospect but that of being well entertained, wherein if they happen to fail, they return wholly disappointed. Hence it is become an impertinent vein among people of all sorts to hunt after what they call a good sermon, as if it were a matter of pastime and diversion. Our business, alas! is quite another thing, either to learn, or, at least, be reminded of our duty, to apply the doctrines delivered, compare the rules we hear with our lives and actions, and find wherein we have transgressed. These are the dispositions men should bring into the house of God, and then they will be little concerned about the preacher's wit or eloquence, nor be curious to inquire out his faults or infirmities, but consider how to correct their own.

Another remedy against the contempt of preaching, is, that men would consider, whether it be not reasonable to give more allowances for the different abilities of preachers than they usually do; refinements of stile, and flights of wit, as they are not properly the business of any preacher, so they cannot possibly be the talents of all. In most other discourses, men are satisfied with sober sense and plain reason; and, as understandings usually go, even that is not over-frequent. Then why they should be so over-nice and expecting for sense, where it is neither necessary nor convenient, is hard to imagine.

Lastly,

Laſtly, The ſcorners of preaching would do well to conſider, that this talent of ridicule, they value ſo much, is a perfection very eaſily acquired, and applied to all things whatſoever; neither is it any thing at all the worſe, becauſe it is capable of being perverted to burleſque: Perhaps it may the more perfect upon that ſcore; ſince we know, the moſt celebrated pieces have been thus treated with greateſt ſucceſs. It is in any man's power to ſuppoſe a fool's cap on the wiſeſt head, and then laugh at his own ſuppoſition. I think there are not many things cheaper than ſuppoſing and laughing; and if the uniting theſe two talents can bring a thing into contempt, it is hard to know where it may end.

To conclude. Theſe conſiderations may, perhaps, have ſome effect while men are awake; but what arguments ſhall we uſe to the ſleeper? What methods ſhall we take to hold open his eyes? Will he be moved by conſiderations of common civility? We know it is reckoned a point of very bad manners to ſleep in private company, when, perhaps, the tedious impertinence of many talkers would render it at leaſt as excuſable as at the dulleſt ſermon. Do they think it a ſmall thing to watch four hours at a play, where all virtue and religion are openly reviled; and can they not watch one half hour to hear them defended? Is this to deal like a judge, (I mean like a good judge) to liſten on one ſide of the cauſe, and ſleep on the other? I ſhall add but one word more: That this indecent ſloth is very much owing to that luxury and exceſs men uſually practiſe upon this day, by which half the ſervice thereof is turned to ſin; men dividing the time between God and their bellies, when, after a gluttonous meal, their ſenſes dozed and ſtupified, they retire to God's houſe to ſleep out the afternoon.

noon. Surely, brethren, these things ought not so to be.

He that hath ears to hear, let him hear. And God give us all grace to hear and receive his holy word to the salvation of our own souls.

RE-

REMARKS

UPON A

BOOK,

INTITULED,

The Rights of the Christian Church, &c.

Written in the Year 1708, but left unfinished.

BEFORE I enter upon a particular examination of this treatise, it will be convenient to do two things:

First, To give some account of the author, together with the motives, that might probably engage him in such a work. And,

Secondly, To discover the nature and tendency in general, of the work itself.

The first of these, although it hath been objected against, seems highly reasonable, especially in books that instil pernicious principles. For, although a book is not intrinsically much better or worse, according to the stature or complexion of the author, yet when it happens to make a noise, we are apt, and curious, as in other noises, to look about from whence it cometh. But, however, there is something more in the matter.

If a theological ſubject be well handled by a layman, it is better received than if it came from a divine; and that for reaſons obvious enough, which, although of little weight in themſelves, will ever have a great deal with mankind.

But, when books are written with ill intentions, to advance dangerous opinions, or deſtroy foundations; it may be then of real uſe to know from what quarter they come, and go a good way towards their confutation. For inſtance, if any man ſhould write a book againſt the lawfulneſs of puniſhing felony with death; and upon inquiry, the author ſhould be found in Newgate under condemnation for robbing a houſe; his arguments would not very unjuſtly loſe much of their force, from the circumſtances he lay under. So when Milton wrote his book of divorces, it was preſently rejected as an occaſional treatiſe; becauſe every body knew, he had a ſhrew for his wife. Neither can there be any reaſon imagined, why he might not, after he was blind, have writ another upon the danger and inconvenience of eyes. But, it is a piece of logic which will hardly paſs on the world; that becauſe one man hath a ſore noſe, therefore all the town ſhould put plaiſters upon theirs. So, if this treatiſe about the rights of the church, ſhould prove to be the work of a man ſteady in his principles, of exact morals, and profound learning, a true lover of his country, and a hater of Chriſtianity, as what he really believes to be a cheat upon mankind, whom he would undeceive purely for their good; it might be apt to check unwary men, even of good diſpoſitions towards religion. But, if it be found the productions of a man ſoured with age and misfortunes, together with the conſciouſneſs of paſt miſcarriages; of one, who, in hopes of preferment, was reconciled to the Popiſh religion; of one wholly proſtitute in life and principles, and only an enemy to religion, becauſe it condemns them:

In

In this caſe, and this laſt I find is the univerſal opinion, he is like to have few proſelytes, beſide thoſe, who, from a ſenſe of their vicious lives, require to be perpetually ſupplied by ſuch amuſements as this; which ſerve to flatter their wiſhes, and debaſe their underſtandings.

I know there are ſome who would fain have it, that this diſcourſe was written by a club of freethinkers, among whom the ſuppoſed author only came in for a ſhare. But, ſure, we cannot judge ſo meanly of any party, without affronting the dignity of mankind. If this be ſo, and if here be the product of all their quotas and contributions, we muſt needs allow, that freethinking is a moſt confined and limited talent. It is true indeed, the whole diſcourſe ſeemeth to be a motly, inconſiſtent compoſition, made up of various ſhreds of equal fineneſs, although of different colours. It is a bundle of incoherent maxims and aſſertions, that frequently deſtroy one another. But, ſtill there is the ſame flatneſs of thought and ſtyle; the ſame weak advances towards wit and raillery; the ſame petulancy and pertneſs of ſpirit; the ſame train of ſuperficial reading; the ſame thread of thread-bare quotations; the ſame affectation of forming general rules upon falſe and ſcanty premiſſes; and laſtly, the ſame rapid venom ſprinkled over the whole, which, like the dying impotent bite of a trodden benumbed ſnake, may be nauſeous and offenſive, but cannot be very dangerous.

And, indeed, I am ſo far from thinking this libel to be born of ſeveral fathers, that it hath been the wonder of ſeveral others as well as myſelf, how it was poſſible for any man who appeareth to have gone the common circle of academical education; who hath taken ſo univerſal a liberty, and hath ſo entirely laid aſide all regards, not only of chriſtianity, but common truth and juſtice; one who is dead to all ſenſe of ſhame, and ſeemeth to be paſt

the getting or losing a reputation, should, with so many advantages, and upon so unlimited a subject, come out with so poor, so jejune a production. Should we pity or be amazed at so perverse a talent, which, instead of qualifying an author to give a new turn to old matter, disposeth him quite contrary to talk in an old beaten trivial manner upon topics wholly new. To make so many sallies into pedantry, without a call, upon a subject the most alien, and in the very moments he is declaiming against it, and in an age too, where it is so violently exploded, especially among those readers he proposeth to entertain.

I know it will be said, that this is only to talk in the common stile of an answerer; but I have not so little policy. If there were any hope of reputation or merit from such victory, I should be apt like others to cry up the courage and conduct of an enemy. Whereas to detect the weakness, the malice, the sophistry, the falsehood, the ignorance of such a writer, requireth little more than to rank his perfections, in such an order, and place them in such a light, that the commonest reader may form a judgement of them.

It may still be a wonder how so heavy a book, written upon a subject in appearance so little instructive or diverting, should survive to three editions, and consequently find a better reception than is usual with such bulky spiritless volumes; and this, in an age that pretendeth so soon to be nauseated with what is tedious and dull. To which I can only return, that as burning a book by the common hangman, is a known expedient to make it sell; so, to write a book that deserveth such treatment, is another: And a third, perhaps, as effectual as either, is to ply an insipid, worthless tract with grave and learned answers, as Dr. Hicks, Dr. Potter, and Mr. Wotton have done. Design and performances, however commendable, have

have glanced a reputation upon the piece, which oweth its life to the ſtrength of thoſe hands and weapons that were raiſed to deſtroy it; like flinging a mountain upon a worm, which, inſtead of being bruiſed, by the advantage of its littleneſs, lodgeth under it unhurt.

But, neither is this all. For the ſubject, as unpromiſing as it ſeems at firſt view, is no leſs than that of Lucretius, to free men's minds from the bondage of religion; and this not by little hints and by piece-meal, after the manner of thoſe little atheiſtical tracts that ſteal into the world, but in a thorough wholeſale manner; by making religion, church, Chriſtianity, with all their concomitants, a perfect contrivance of the civil power. It is an imputation often charged on theſe ſort of men, that, by their invectives againſt religion, they can poſſibly propoſe no other end than that of fortifying themſelves and others againſt the reproaches of a vicious life; it being neceſſary for men of libertine practices to embrace libertine principles, or elſe they cannot act in conſiſtence with any reaſon, or preſerve any peace of mind. Whether ſuch authors have this deſign (whereof I think they have never gone about to acquit themſelves) thus much is certain, that no other uſe is made of ſuch writings: Neither did I ever hear this author's book juſtified by any perſon, either Whig or Tory, except ſuch who are of that profligate character. And, I believe, whoever examineth it, will be of the ſame opinion; although indeed ſuch wretches are ſo numerous, that it ſeemeth rather ſurpriſing, why the book hath had no more editions, than why it ſhould have ſo many.

Having thus endeavoured to ſatisfy the curious with ſome account of this author's character, let us examine what might probably be the motives to engage him in ſuch a work. I ſhall ſay nothing of the principal, which is a ſum of money; becauſe

that is not a mark to diſtinguiſh him from any other trader with the preſs. I will ſay nothing of revenge and malice, from reſentment of the indignities and contempt he hath undergone for his crime of apoſtacy. To this paſſion he has thought fit to ſacrifice order, propriety, diſcretion, and common ſenſe, as may be ſeen in every page of his book: But, I am deceived, if there were not a third motive as powerful as the other two; and that is, vanity. About the latter end of King James's reign he had almoſt finiſhed a learned diſcourſe in defence of the Church of Rome, and to juſtify his converſion: All which, upon the revolution, was quite out of ſeaſon. Having thus proſtituted his reputation, and at once ruined his hopes, he had no courſe left, but to ſhew his ſpite againſt religion in general; the falſe pretenſions to which, had proved ſo deſtructive to his credit and fortune: And, at the ſame time, loth to employ the ſpeculations of ſo many years to no purpoſe; by an eaſy turn, the ſame arguments he had made uſe of to advance Popery, were full as properly levelled by him againſt Chriſtianity itſelf; like the image, which, while it was new and handſome, was worſhiped for a ſaint, and when it came to be old and broken, was ſtill good enough to make a tolerable devil. And, therefore, every reader will obſerve, that the arguments for Popery are much the ſtrongeſt of any in his book, as I ſhall further remark when I find them in my way.

There is one circumſtance in his title-page, which I take to be not amiſs, where he calleth his book, *Part the Firſt*. This is a project to fright away anſwerers, and make the poor advocates for religion believe, he ſtill keepeth further vengeance in *petto*. It muſt be allowed, he hath not wholly loſt time, while he was of the Romiſh communion. This very trick he learned from his old father, the Pope; whoſe cuſtom it is to lift up his hand, and threaten

threaten to fulminate, when he never meant to shoot his bolts; because the Princes of Christendom had learned the secret to avoid or despise them. Dr. Hicks knew this very well, and therefore in his Answer to this *Book of the Rights*, where a *second Part* is threatened, like a rash person he desperately crieth, *Let it come.* But I, who have not too much flame to provoke angry wits of his standard, must tell the author, that the doctor plays the wag, as if he were sure it were all grimace. For my part, I declare, if he writeth a second part, I will not write another answer; or, if I do, it shall be published before the other part cometh out.

There may have been another motive, although it be hardly credible, both for publishing this work, and threatening a *second part*: It is not soon conceived how far the sense of a man's vanity will transport him. This man must have somewhere heard, that dangerous enemies have been often bribed to silence with money or preferment: And, therefore, to shew how formidable he is, he hath published his first essay; and, in hopes of hire, to be quiet, hath frighted us with his design of another. What must the clergy do in these unhappy circumstances? If they should bestow on this man bread enough to stop his mouth, it will but open those of a hundred more, who are every whit as well qualified to rail as he. And truly, when I compare the former enemies to Christianity, such as Socinus, Hobbes, and Spinosa, with such of their successors as Toland, Asgil, Coward, Gildon, this author of the *Rights*, and some others; the church appeareth to me like the sick old lion in the fable, who, after having his person outraged by the bull, the elephant, the horse, and the bear, took nothing so much to heart, as to find himself at last insulted by the spurn of an ass.

I will now add a few words to give the reader some

ſome general notion of the nature and tendency of the work itſelf.

I think I may aſſert, without the leaſt partiality, that it is a treatiſe wholly devoid of wit or learning, under the moſt violent and weak endeavours and pretences to both. That it is repleniſhed throughout with bold, rude, improbable falſehoods, and groſs miſinterpretations; and ſupported by the moſt impudent ſophiſtry and falſe logic I have any where obſerved. To this he hath added a paultry, traditional cant of *prieſt-rid*, and *prieſt-craft*, without reaſon or pretext as he applieth it. And when he raileth at thoſe doctrines in Popery (which no Proteſtant was ever ſuppoſed to believe) he leads the reader, however, by the hand, to make applications againſt the Engliſh clergy, and then he never faileth to triumph, as if he had made a very ſhrewd and notable ſtroke. And becauſe the court and kingdom ſeem diſpoſed to moderation with regard to diſſenters, more perhaps than is agreeable to the hot unreaſonable temper of ſome miſtaken men among us; therefore, under the ſhelter of that popular opinion, he ridiculeth all that is found in religion, even Chriſtianity itſelf, under the names of *Jacobite*, *Tacker*, *High-Church*, and other *terms* of *factious jargon*. All which, if it were to be firſt razed from his book (as juſt ſo much of nothing to the purpoſe) how little would remain to give the trouble of an anſwer! To which let me add, that the ſpirit or genius which animates the whole, is plainly perceived to be nothing elſe but the abortive malice of an old neglected man, who hath long lain under the extremes of obloquy, poverty, and contempt, that have ſoured his temper, and made him fearleſs. But, where is the merit of being bold, to a man that is ſecure of impunity to his perſon, and is paſt apprehenſion of any thing elſe. He that has neither reputation nor bread, hath very little to loſe, and has

has therefore as little to fear. And, as it is usually said, *Whoever values not his own life, is master of another man's*; so there is something like it in reputation: He that is wholly lost to all regards of truth or modesty, may scatter so much calumny and scandal, that some part may perhaps be taken up before it fall to the ground; because the ill talent of the world is such, that those who will be at pains enough to inform themselves in a malicious story, will take none at all to be undeceived, nay, will be apt with some reluctance to admit a favourable truth.

To expostulate, therefore, with this author for doing mischief to religion, is to strew his bed with roses; he will reply in triumph, that this was his design; and I am loth to mortify him, by asserting he hath done none at all. For I never yet saw so poor an atheistical scribble, which would not serve as a twig for sinking libertines to catch at. It must be allowed in their behalf, that the faith of Christians is but as a grain of mustard seed in comparison of theirs, which can remove such mountains of absurdities, and submit with so entire a resignation to such apostles. If these men had any share of that reason they pretend to, they would retire into Christianity, merely to give it ease. And therefore men can never be confirmed in such doctrines, until they are confirmed in their vices; which last, as we have already observed, is the principal design of this and all other writers against revealed religion.

I am now opening the book which I propose to examine. An employment, as it is entirely new to me, so it is that to which, of all others, I have the greatest antipathy. And, indeed, who can dwell upon a tedious piece of insipid thinking, and false reasoning, so long as I am likely to do, without sharing the infection?

But, before I plunge into the depths of the book

book itself, I must be forced to wade through the shallows of a long preface.

This preface, large as we see it, is only made up of such supernumerary arguments against an independent power in the church, as he could not, without nauseus repetition, scatter into the body of his book: And, it is detached, like a forlorn hope, to blunt the enemy's sword that intendeth to attack him. Now, I think, it will be easy to prove, that the opinion of *imperium in imperio*, in the sense he chargeth it upon the clergy of England, is what no one divine of any reputation. and very few at all, did ever maintain; and, that their universal sentiment in this matter, is such as few Protestants did ever dispute. But, if the author of the *Regale*, or two or three more obscure writers, have carried any points further than scripture and reason will allow, (which is more than I know, or shall trouble myself to inquire), the clergy of England is no more answerable for those, than the laity is for all the folly and impertinence of this treatise. And, therefore, that people may not be amused, or think this man is somewhat, that he hath advanced or defended any oppressed truths, or overthrown any growing dangerous errors, I will set in as clear a light as I can, what I conceive to be held by the established clergy, and all reasonable Protestants in this matter.

Every body knoweth and allows, that in all government there is an absolute, unlimited, legislative power, which is originally in the body of the people, although by custom, conquest, usurpation, or other accidents, sometimes fallen into the hands of one or a few. This in England is placed in the three estates (otherwise called the two houses of parliament) in conjunction with the king. And whatever they please to enact or to repeal in the settled forms, whether it be ecclesiastical or civil, immediately becometh law or nullity. Their decrees

crees may be againſt equity, truth, reaſon and religion, but they are not againſt law; becauſe law is the will of the ſupreme legiſlature, and that is, themſelves. And there is no manner of doubt, but the ſame authority, whenever it pleaſeth, may aboliſh Chriſtianity, and ſet up the Jewiſh, Mahometan, or Heathen religion. In ſhort, they may do any thing within the compaſs of human power. And, therefore, who will diſpute, that the ſame law, which deprived the church not only of lands, miſapplied to ſuperſtitious uſes, but even the tithes and glebes, (the ancient and neceſſary ſupport of pariſh prieſts) may take away all the reſt, whenever the lawgivers pleaſe, and make the prieſthood as primitive, as this writer, or others of his ſtamp can deſire.

But, as the ſupreme power can certainly do ten thouſand things more than it ought, ſo there are ſeveral things which ſome people may think it can do, although it really cannot. For, it unfortunately happens, that edicts which cannot be executed, will not alter the nature of things. So, if a king and parliament ſhould pleaſe to enact, that a woman who hath been a month married, is *virgo intacta*, would that actually reſtore her to her primitive ſtate! If the Supreme Power ſhould reſolve a corporal of dragoons to be a doctor of divinity, law, or phyſic, few, I believe, would truſt their ſouls, fortunes, or bodies, to his direction; becauſe that power is neither fit to judge or teach thoſe qualifications which are abſolutely neceſſary to the ſeveral profeſſions. Put the caſe, that walking on the ſlack rope were the only talent required by act of parliament for making a man a biſhop; no doubt, when a man had done his feat of activity in form, he might ſit in the houſe of Lords, put on his robes and his rotchet, go down to his palace, receive and ſpend his rents; but it requireth very little Chriſtianity to believe this tumbler to be

one

one whit more a bishop than he was before, because the law of God hath otherwise decreed; which law, although a nation may refuse to receive, it cannot alter in its own nature.

And here lies the mistake of this superficial man, who is not able to distinguish between what the civil power can hinder, and what it can do. *If the parliament can annul eccle siastical laws, they must be able to make them, since no greater power is required for the one than the other.* See pref. p. 8. This consequence he repeateth above twenty times, and always in the wrong. He affecteth to form a few words into the shape and size of a maxim, then trieth it by his ear, and, according as he liketh the sound or cadence, pronounceth it true. Cannot I stand over a man with a great pole, and hinder him from making a watch, although I am not able to make one myself. If I have strength enough to knock a man on the head, doth it follow I can raise him to life again? The parliament may condemn all the Greek and Roman authors; can it therefore create now ones in their stead? They may make laws, indeed, and call them canon and ecclesiastical laws, and oblige all men to observe them under pain of high treason. And so may I, who love as well as any man to have in my own family the power in the last resort, take a turnip, then tie a string to it, and call it a watch, and turn away all my servants, if they refuse to call it so too.

For my own part, I must confess that this opinion of the independent power of the church, or *imperium in imperio*, wherewith this writer raiseth such a dust, is what I never imagined to be of any consequence, never once heard disputed among divines, nor remember to have read, otherwise than as a scheme in one or two authors of middle rank, but with very little weight laid on it. And I dare believe, there is hardly one divine in ten that ever

once

once thought of this matter. Yet to see a large swelling volume written only to encounter this doctrine, what could one think less than that the whole body of the clergy were perpetually tiring the press and the pulpit with nothing else!

I remember some years ago, a virtuoso writ a small tract about worms, proved them to be in more places than was generally observed, and made some discoveries by glasses. This having met with some reception, presently the poor man's head was full of nothing but worms; all we eat and drink, all the whole consistence of human bodies, and those of every other animal, the very air we breathed; in short, all nature throughout was nothing but worms: And, by that system, he solved all difficulties, and from thence all causes in philosophy. Thus it hath fared with our author, and his independent power. The tack against occasional conformity, the scarcity of coffee, the invasion of Scotland, the loss of kerseys and narrow cloths, the death of King William, the author's turning papist for preferment, the loss of the battle of Almanza, with ten thousand other misfortunes, are all owing to this *imperium in imperio*.

It will be therefore necessary to set this matter in a clear light, by inquiring whether the clergy have any power independent of the civil, and of what nature it is.

Whenever the Christian religion was embraced by the civil power in any nation, there is no doubt but the magistrates and senates were fully instructed in the rudiments of it. Besides, the Christians were so numerous, and their worship so open before the conversion of princes, that their discipline, as well as doctrine, could not be a secret: They saw plainly a subordination of ecclesiastics, bishops, priests, and deacons: That these had certain powers and employments different from the laity: That the bishops were consecrated, and set apart

for that office by thoſe of their own order: That the preſbyters and deacons were differently ſet apart, always by the biſhops: That none but the eccleſiaſtics preſumed to pray or preach in places ſet apart for God's worſhip, or to adminiſter the Lord's ſupper: That all queſtions relating either to diſcipline or doctrine, were determined in eccleſiaſtical conventions. Theſe and the like doctrines and practices, being moſt of them directly proved, and the reſt by very fair conſequences deduced from the words of our Saviour and his apoſtles, were certainly received as a divine law by every prince or ſtate which admitted the Chriſtian religion: And conſequently what they could not juſtly alter afterwards, any more than the common laws of nature. And, therefore, although the ſupreme power can hinder the clergy or church from making any new canons, or executing the old; from conſecrating biſhops, or refuſe thoſe that they do conſecrate; or, in ſhort, from performing any eccleſiaſtical office, as they may from eating, drinking and ſleeping; yet they cannot themſelves perform thoſe offices, which are aſſigned to the clergy by our Saviour and his apoſtles; or, if they do, it is not according to the divine inſtitution, and conſequently, null and void. Our Saviour telleth us, *His kingdom is not of this world*; and therefore, to be ſure, the world is not of his kingdom, nor can ever pleaſe him by interfering in the adminiſtration of it, ſince he hath appointed miniſters of his own, and hath impowered and inſtructed them for that purpoſe: ſo that, I believe, the clergy, who, as he ſaith, *are good at diſtinguiſhing*, would think it reaſonable to diſtinguiſh between their power and the liberty of exerciſing this power. The former they claim immediately from Chriſt, and the latter from the permiſſion, connivance, or authority of the civil government; with which the clergy's power, according to the ſolution I have given, cannot poſſibly interfere.

But

But this writer, setting up to form a system upon stale, scanty topics, and a narrow circle of thought, falleth into a thousand absurdities. And for a further help, he hath a talent of rattling out phrases which seem to have sense, but have none at all: The usual fate of those who are ignorant of the force and compass of words, without which it is impossible for a man to write either pertinently or intelligibly upon the most obvious subjects.

So, in the beginning of his preface, page 4th, he says, *The church of England being established by acts of parliament, is a perfect creature of the civil power*; *I mean the polity and discipline of it, and it is that which maketh all the contention*; *for as to the doctrines expressed in the articles, I do not find high church to be in any manner of pain*; *but they who lay claim to most orthodoxy can distinguish themselves out of them.* It is observable in this author, that his stile is naturally harsh and ungrateful to the ear, and his expressions mean and trivial; but whenever he goeth about to polish a period, you may be certain of some gross defect in propriety or meaning: So the lines just quoted seem to run easily over the tongue; and, upon examination, they are perfect nonsense and blunder. To speak in his own borrowed phrase, what is contained in the idea of *established?* Surely, not existence. Doth *establishment* give *being* to a thing! He might have said the same thing of christianity in general, or the existence of God, since both are confirmed by acts of parliament. But, the best is behind: For, in the next line, having named the church half a dozen times before, he now says, he meaneth only *the polity and discipline of it*: As if, having spoke in praise of the art of physic, a man should explain himself, that he meant only the institution of a college of physicians into a president and fellows. And it will appear, that this author,

however verſed in the practice, hath groſsly tranſgreſſed the rules of nonſenſe, (whoſe property it is neither to affirm nor deny) ſince every viſible aſſertion gathered from thoſe few lines is abſolutely falſe: For where was the neceſſity of excepting the doctrines expreſſed in the articles, ſince theſe are equally creatures of the civil power, having been eſtabliſhed by acts of parliament as well as the others. But the church of England is no creature of the civil power, either as to its polity or doctrines. The fundamentals of both were deduced from Chriſt and his apoſtles, and the inſtructions of the pureſt and earlieſt ages, and were received as ſuch by thoſe princes or ſtates who embraced chriſtianity, whatever prudential additions have been made to the former by human laws, which alone can be juſtly altered or annulled by them.

What I have already ſaid, would, I think, be a ſufficient anſwer to his whole preface, and indeed to the greateſt part of his book, which is wholly turned upon battering down a ſort of independent power in the clergy; which few or none of them ever claimed or defended. But there being certain peculiarites in this preface, that very much ſet off the wit, the learning, the raillery, reaſoning and ſincerity of the author; I ſhall take notice of ſome of them, as I paſs,——

But here, I hope, it will not be expected, that I ſhould beſtow remarks upon every paſſage in this book, that is liable to exception for ignorance, falſehood, dulneſs, or malice. Where he is ſo inſipid, that nothing can be ſtruck out for the reader's entertainment, I ſhall obſerve Horace's rule:

Quae deſperes tractata nitescere poſſe, relinques.

Upon which account, I ſhall ſay nothing of that great inſtance of his candour and judgement in relation

lation to Dr. Stillingfleet, who (happening to lie under his displeasure upon the fatal test of *imperium in imperio*) is High-church and Jacobite, took the oaths of allegiance to save him from the gallows *, and subscribed the articles only to keep his preferment: Whereas the character of that prelate is universally known to have been directly the reverse of what this writer gives him.

But before he can attempt to ruin this damnable opinion of two independent powers, he telleth us, page 6th, *It will be necessary to shew what is contained in the idea of government.* Now, it is to be understood, that this refined way of speaking was introduced by Mr. Locke; after whom the author limpeth as fast as he is able. All the former philosophers in the world, from the age of Socrates to ours, would have ignorantly put the question, *Quid est imperium?* But now it seemeth we must vary our phrase; and, since our modern improvement of human understanding, instead of desiring a philosopher to describe or define a mouse-trap, or tell me what it is; I must gravely ask, what is contained in the idea of a mouse trap? But then to observe how deeply this new way of putting questions to a man's self, maketh him enter into the nature of things; his present business is to shew us, what is contained in the idea of government. The company knoweth nothing of the matter, and would gladly be instructed: which he doth in the following words, p. 6.

* Page 5. He quotes Bp. Stillingfleet's vindication of the doctrine of the Trinity, where the Bishop says, that a man might be very right in the belief of an article, though mistaken in the explication of it. Upon which Tindal observes; *These men treat the articles, as they do the oath of allegiance, which they say obliges them not actually to assist the government, but to do nothing against it; that is, nothing that would bring him to the gallows.*

It would be in vain for one intelligent being to pretend to ſet rules to the actions of another, if he had it not in his power to reward the compliance with, or puniſh the deviations from, his rules by ſome good, or evil, which is not the natural conſequence of thoſe actions; ſince the forbidding men to do or forbear an action on the account of that convenience or inconvenience which attendeth it, whether he who forbids it will or no, can be no more than advice.

I ſhall not often draw ſuch long quotations as this, which I could not forbear to offer as a ſpecimen of the propriety and perſpicuity of this author's ſtyle. And, indeed, what a light breaketh out upon us all, as ſoon as we have read theſe words! How thoroughly are we inſtructed in the whole nature of government? What mighty truths are here diſcovered; and how clearly conveyed to our underſtandings? And therefore let us melt this refined jargon into the Old Style, for the improvement of ſuch who are not enough converſant in the New.

If the author were one who uſed to talk like one of us, he would have ſpoke in this manner: I think it neceſſary to give a full and perfect definition of government, ſuch as will ſhew the nature and all the properties of it; and my definition is thus: One man will never cure another of ſtealing horſes, merely by minding him of the pains he hath taken, the cold he hath got, and the ſhoe leather he hath loſt in ſtealing that horſe; nay, to warn him, that the horſe may kick or fling him, or coſt him more than he is worth in hay and oats, can be no more than advice. For the gallows is not the natural effect of robbing on the highway, as heat is of fire: and therefore, if you will govern a man, you muſt find out ſome other way of puniſhment, than what he will inflict upon himſelf.

Or, if this will not do, let us try it in another caſe, (which I inſtanced before) and in his own terms.

terms. Suppoſe he had thought it neceſſary (and I think it was as much ſo as the other) to ſhew us what is contained in the idea of a mouſe-trap, he muſt have proceeded in theſe terms. It would be in vain for an intelligent being, to ſet rules for hindering a mouſe from eating his cheeſe, unleſs he can inflict upon that mouſe ſome puniſhment, which is not the natural conſequence of eating the cheeſe. For, to tell her, it may ly heavy on her ſtomach; that ſhe will grow too big to get back into her hole, and the like, can be no more than advice: therefore, we muſt find out ſome way of puniſhing her, which hath more inconveniencies than ſhe will ever ſuffer by the mere eating of cheeſe. After this, who is ſo ſlow of underſtanding, as not to have in his mind a full and complete idea of a mouſe-trap? Well ——The Freethinkers may talk what they pleaſe of pedantry, and cant, and jargon of ſchool men, and inſignificant terms in the writings of the clergy, if ever the moſt perplexed and perplexing follower of Ariſtotle, from Scotus to Suarez, could be a match for this author.

But the ſtrength of his arguments is equal to the clearneſs of his definitions. For, having moſt ignorantly divided government into three parts, whereof the firſt contains the other two; he attempteth to prove that the clergy poſſeſs none of theſe by a divine right. And he argueth thus, p. vii. *As to a legiſlative power, if that belongs to the clergy by divine right, it muſt be when they are aſſembled in convocation: but the* 25 Hen. VIII. c. 19. *is a bar to any ſuch divine right; becauſe that act makes it no leſs than a præmunire for them, ſo much as to meet without the king's writ*, &c. So that the force of his arguments lieth here; if the clergy had a divine right, it is taken away by the 25th of Henry the VIII. And, as ridiculous as this argument

ment is, the preface and book are founded upon it.

Another argument againſt the legiſlative power in the clergy of England is, p. viii. that Tacitus telleth us, that, in great affairs, the Germans conſulted the whole body of the people. *De minoribus rebus principes conſultant, de majoribus omnes: Ita tamen, ut ea quoque, quorum penes plebem arbitrium eſt, apud principes pertractantur. Tacitus de moribus et populis Germaniæ.* Upon which, Tindall obſerveth thus: *De majoribus omnes*, was a fundamental among our anceſtors long before they arrived in Great Britain, and matters of religion were ever reckoned among their *Majora*. (See Pref p viii. and ix.) Now it is plain, that our anceſtors, the Saxons, came from Germany: It is likewiſe plain, that religion was always reckoned by the heathens among their *Majora*: And it is plain, the whole body of the people could not be the clergy, and therefore, the clergy of England have no legiſlative power.

Thirdly, p. ix. They have no legiſlative power, becauſe Mr Waſhington, in his *Obſervations on the eccleſiaſtical juriſdiction of the kings of England*, ſheweth from *undeniable authorities, that in the time of William the Conqueror, and ſeveral of his ſucceſſors, there were no laws enacted concerning religion, but by the great Council of the kingdom*. I hope likewiſe, Mr. Waſhington obſerveth, that this great council of the kingdom, as appeareth by undeniable authorities, was ſometimes entirely compoſed of biſhops and clergy, and called the parliament, and often conſulted upon affairs of ſtate, as well as church, as it is agreed by twenty writers of three ages; and if Mr. Waſhington ſays otherwiſe, he is an author juſt fit to be quoted by Beaux.

Fourthly, —— But it is endleſs to purſue this matter any further; in that, it is plain, the clergy have no divine right to make laws; becauſe Henry VIII.

VIII. Edward VI. and Queen Elizabeth, with their parliaments, will not allow it them. Now, without examining what divine right the clergy have, or how far it extendeth; is it any ſort of proof that I have no right, becauſe a ſtronger power will not let me exerciſe it? Or, doth all that this author ſays through his preface, or book itſelf, offer any other ſort of argument but this, or what he deduces the ſame way?

But his arguments and definitions are yet more ſupportable than the groſſneſs of hiſtorical remarks, which are ſcattered ſo plentifully in his book, that it would be tedious to enumerate, or to ſhew the fraud and ignorance of them. I beg the reader's leave to take notice of one here juſt in my way; and, the rather, becauſe I deſign for the future, to let hundreds of them paſs without farther notice. *When*, he ſays, p. x. *by the aboliſhing of the Pope's power, things were brought back to their ancient channel, the parliament's right in making eccleſiaſtical laws revived of courſe.* What can poſſibly be meant by this *ancient channel?* Why, the channel that things ran in before the Pope had any power in England: That is to ſay, before Auſtin the monk converted England; before which time, it ſeems, the parliament had a right to make eccleſiaſtical laws. And what parliament could this be? Why, the lords ſpiritual and temporal, and the commons met at Weſtminſter.

I cannot here forbear reproving the folly and pedantry of ſome lawyers, whoſe opinions this poor creature blindly followeth, and rendereth yet more abſurd by his comments. The knowledge of our conſtitution can be only attained by conſulting the earlieſt Engliſh hiſtories, of which thoſe gentlemen ſeem utterly ignorant, further than a quotation or an index. They would fain derive our government, as now conſtituted, from antiquity: And, becauſe they have ſeen Tacitus quoted for his

Majoribus

Majoribus omnes; and have read of the Goths military inſtitution in their progreſſes and conqueſts, they preſently dream of a parliament. Had their reading reached ſo far, they might have deduced it much more fairly from Ariſtotle and Polybius, who both diſtinctly name the compoſition of *Rex*, *Seniores*, *et populus*; and the latter, as I remember particularly, with the higheſt approbation. The princes in the Saxon heptarchy, did indeed call their nobles ſometimes together upon weighty affairs, as moſt other princes of the world have done in all ages. But they made war and peace, and raiſed money by their own authority: They gave or mended laws by their charters, and they raiſed armies by their tenures. Beſides, ſome of theſe kingdoms fell in by conqueſt, before England was reduced under one head, and therefore could pretend no rights, but by the conceſſions of the conqueror.

Further, which is more material, upon the admiſſion of chriſtianity, great quantities of land were acquired by the clergy, ſo that the great council of the nation was often entirely of churchmen, and ever a conſiderable part. But, our preſent conſtitution is an artificial thing, not fairly to be traced, in my opinion, beyond Henry I. Since which time it hath, in every age, admitted ſeveral alterations; and differeth now as much, even from what it was then, as almoſt any two ſpecies of government deſcribed by Ariſtotle. And, it would be much more reaſonable to affirm, that the government of Rome continued the ſame under Juſtinian, as it was in the time of Scipio; becauſe the ſenate and conſuls ſtill remained, although the power of both had been ſeveral hundred years transferred to the emperors.

REMARKS ON THE PREFACE.

Page iv, v. *IF men of oppoſite ſentiments can ſubſcribe the ſame articles, they are as much at liberty as if there were none.* May not a man ſubſcribe the whole articles, becauſe he differs from another in the explication of one? How many oaths are preſcribed, that men may differ in the explication of ſome part of them? Inſtance, *&c.*

Page vi. *Idea of government.* A canting pedantic way, learned from Locke; and how prettily he ſheweth it. Inſtance, *&c.*

Page vii. 25 Hen. VIII. c. 19. *is a bar to any ſuch divine Right* [*of a legiſlative power in the clergy.*] Abſurd to argue againſt the clergy's divine right, becauſe of the ſtatute of Henry VIII. How doth that deſtroy divine right? The ſottiſh way of arguing; from what the parliament can do; from their power, *&c.*

Page viii. *If the parliament did not think they had a plenitude of power in this matter, they would not have damned all the canons of* 1640. What doth he mean? A grave divine could not anſwer all his play-houſe and Alſatia cant, *&c.* He hath read Hudibras, and many plays.

Ibid. *If the parliament can annul eccleſiaſtical laws, they muſt be able to make them.* Diſtinguiſh and ſhew the fillineſs, *&c.*

Ibid. All that he ſaith againſt the diſcipline, he might ſay the ſame againſt the doctrine, nay, againſt the belief of a God, *viz.* That the legiſlature might forbid it. The church formeth and contriveth canons; and the civil power, which is compulſive, confirms them.

Page

Page ix. *There were no laws enacted, but by the great council of the kingdom.* And that was very often, chiefly only biſhops.

Ibid. *Laws ſettled by parliament to puniſh the clergy.* What laws were thoſe?

Page x. *The people are bound to no laws but of their own chuſing.* It is fraudulent; for they may conſent to what others chuſe, and ſo people often do.

Page xiv. paragraph 6. *The clergy are not ſuppoſed to have any divine legiſlature, becauſe that muſt be ſuperiour to all worldly power; and then the clergy might as well forbid the parliament to meet, but when and where they pleaſe,* &c. No ſuch conſequence at all. They have a power excluſive from all others. Ordained to act as clergy, but not govern in civil affairs; nor act without leave of the civil power.

Page xxv. *The parliament ſuſpected the love of power natural to churchmen.* Truly, ſo is the love of pudding, and moſt other things deſirable in this life; and in that they are like the laity, as in all other things that are not good. And, therefore, they are held not in eſteem for what they are like in, but for their virtues. The true way to abuſe them with effect, is to tell us ſome faults of their's, that other men have not, or not ſo much of as they, *&c.* Might not any man ſpeak full as bad of ſenates, dyets, and parliaments, as he can do about councils; and as bad of princes, as he doth of biſhops?

Page xxxi. *They might as well have made cardinals Campegi and de Chinuchii, biſhops of Salisbury and Worceſter, as have enacted that their ſeveral ſees and biſhopricks were utterly void.* No. The legiſlature might determine he ſhould not be a biſhop *there*, but not *make* a biſhop.

Ibid. *Were not a great number deprived by parliament, upon the reſtoration?* Does he mean preſbyters? What ſignifies that?

Ibid.

Ibid. *Have they not truſted this power with our princes?* Why, aye. But that argueth not *right*, but *power*. Have they not cut off a king's head, &c. The church muſt do the beſt they can, if not what they would.

Page xxxvi. *If tythes and firſt-fruits are paid to ſpiritual perſons as ſuch, the King or Queen is the moſt ſpiritual perſon*, &c. As if the firſt-fruits, *&c.* were paid to the king, as tythes to a ſpiritual perſon.

Page xliii. *King Charles* II. *thought fit that the biſhops in Scotland ſhould hold their biſhopricks, during will and pleaſure; I do not find that high church complained of this as an encroachment*, &c. No; but as a pernicious counſel of Lord Loch.

Page xliv. *The common law judges have a power to determine, whether a man has a legal right to the ſacrament.* They pretend it, but what we complain of as a moſt abominable hardſhip, *&c.*

Page xlv. *Giving men thus blindly to the devil, is an extraordinary piece of complaiſance to a lay-chancellor.* He is ſomething in the right; and therefore it is a pity there are any; and I hope the church will provide againſt it. But if the ſentence be juſt, it is not the perſon, but the contempt. And, if the author attacketh a man on the highway, and taketh but twopence, he ſhall be ſent to the gallows, more terrible to him than the devil, for his contempt of the law, *&c.* Therefore he need not complain of being ſent to hell.

Page lxiv. Mr. Leſly may carry things too far, as it is natural, becauſe the other extreme is ſo great. But what he ſays of the king's loſſes, ſince the church-lands were given away, is too great a truth, *&c.*

Page lxxvi. *To which I have nothing to plead, except the zeal I have for the church of England.* You will ſee ſome pages further, what he meaneth by the church; but it is not fair not to begin with

telling us what is contained in the idea of a church, *&c.*

Page lxxxiii. *They will not be angry with me for thinking better of the church than they do*, &c. No, but they will differ from you; becauſe the worſe the queen is pleaſed, you think her better. I believe the church will not concern themſelves much about your opinion of them, *&c.*

Page lxxxiv. *But the Popiſh, Eaſtern, Preshyterian and Jacobite Clergy*, &c. This is like a general pardon, with ſuch exceptions as make it uſeleſs, if we compute it, *&c.*

Page lxxxvii. *Miſapplying of the word church*, &c. This is cavilling. No doubt his project is for exempting the people: But that is not what in common ſpeech we uſually mean by the church. Beſides, who doth not know that diſtinction?

Ibid. *Conſtantly apply the ſame ideas to them.* This is, in old Engliſh, meaning the ſame thing.

Page lxxxix. *Demonſtrates I could have no deſign but the promoting of truth*, &c. Yes, ſeveral deſigns, as money, ſpleen, atheiſm, *&c.* What? will any man think truth was his deſign, and not money and malice? Doth he expect the houſe will go into a committee for a bill to bring things to his ſcheme, to confound every thing, *&c.*

Some deny Tindall to be the author, and produce ſtories of his dulneſs and ſtupidity. But what is there in all this book, that the dulleſt man in England, might not write, if he were angry and bold enough, and had no regard to truth?

REMARKS upon the BOOK, &c.

Page 4. *Whether Louis* XIV. *has ſuch a power over Philip* V? He ſpeaketh here of the unlimited, uncontroulable authority of fathers.

A very fooliſh queſtion; and his diſcourſe hitherto of government, weak and trivial, and liable to objections.

Ibid. *Whom he is to conſider not as his own, but the Almighty's workmanſhip.* A very likely conſideration for the ideas of the ſtate of nature. A very wrong deduction of paternal government; but that is nothing to the diſpute, *etc.*

Page 12. *And as ſuch might juſtly be puniſhed by every one in the ſtate of nature.* Falſe; he doth not ſeem to underſtand the ſtate of nature, altho' he hath borrowed it from Hobbes, *etc.*

Page 14. *Merely ſpeculative points, and other indifferent things.* &c. And why are ſpeculative opinions ſo inſignificant? Do not men proceed in their practice according to their ſpeculations? So, if the author were a chancellor, and one of his ſpeculations were, that the poorer the clergy the better; would not that be of great uſe, if a cauſe came before him of tithes or church-lands.

Ibid. *Which can only be known by examining whether men had any power in the ſtate of nature over their own, or others actions in theſe matters.* No, that is a wrong method, unleſs where religion hath not been revealed, in natural religion.

Ibid. *Nothing at firſt ſight can be more obvious, than that in all religious matters, none could make over the right of judging for himſelf, ſince that would cauſe his religion to be abſolutely at the diſpoſal of another.* At his rate of arguing (I think I do not miſrepreſent him, and I believe he will not deny the conſequence) a man may profeſs Heatheniſm, Mahometaniſm, *etc.* and gain as many proſelytes as he can; and they may have their aſſemblies, and the magiſtrates ought to protect them, provided they do not diſturb the ſtate: And they may enjoy all ſecular preferments, be lords-chancellors, judges, *&c.* But there are ſome opinions in ſeveral religions, which, although they do not directly

make men rebel, yet lead to it. Inſtance ſome. Nay we might have temples for idols, *&c.* A thouſand ſuch abſurdities follow from his general notions, and ill-digeſted ſchemes. And we ſee in the Old Teſtament, that kings were reckoned good or ill, as they ſuffered or hindered image-worſhip and idolatry, *&c.* which was limiting conſcience.

Page 15. *Men may form what clubs, companies, or meetings they think fit,* &c. *which the magiſtrates, as long as the public ſuſtains no damage, cannot hinder,* &c. This is falſe; although the public ſuſtain no damage, they will forbid clubs, where they think danger may happen.

Page 16. *The magiſtrate is as much obliged to protect them in the way they chuſe of worſhipping him, as in any other indifferent matter.*——Page 17. *The magiſtrate to treat all his ſubjects alike, how much ſoever they differ from him or one another in theſe matters.* This ſhews, that although they be Turks, Jews, or Heathens, it is ſo. But we are ſure Chriſtianity is the only true religion, &c. and therefore it ſhould be the magiſtrate's chief care to propagate it; and that God ſhould be worſhipped in that form, that thoſe who are the teachers think moſt proper, *&c.*

Page 18. *So that perſecution is the moſt comprehenſive of all crimes,* &c. But he hath not told us what is included in the idea of perſecution. State it right.

Ibid. *But here it may be demanded, if a man's conſcience make him do ſuch acts,* &c. This doth not anſwer the above objection: For, if the public be not diſturbed with atheiſtical principles preached, nor immoralities, all is well. So that ſtill, men may be Jews, Turks, *&c.*

Page 22. *The ſame reaſon which obliges them to make ſtatutes of mortmain, and other laws, againſt the people's giving eſtates to the clergy, will equally hold*

hold for their taking them away when given. A great security for property! Will this hold to any other society in a state, as merchants, *&c.* or only to ecclesiastics? A pretty project: Forming general schemes requires a deeper head than this man's.

Ibid. *But the good of the society being the only reason of the magistrate's having any power over men's properties, I cannot see why he should deprive his subjects of any part thereof, for the maintenance of such opinions as have no tendency that way,* &c. Here is a paragraph (*vide* also *infra*) which has a great deal in it. The meaning is, that no man ought to pay tythes, who doth not believe what the minister preacheth. But how came they by this property? When they purchased the land, they paid only for so much; and the tithes were exempted. It is an older title than any mans estate is, and if it were taken away to morrow, it could not, without a new law, belong to the owners of the other nine parts, any more than impropriations do.

Ibid. *For the maintenance of such opinions, as noways contribute to the public good.* By such opinions as the public receive no advantage by, he must mean Christianity.

Page 23. *Who, by reason of such articles, are divided into different sects.* A pretty cause of sects, *&c.*

Page 24. *So the same reason, as often as it occurs, will oblige him to leave that church.* This is an excuse for his turning papist.

Ibid. *Unless you suppose churches like traps, easy to admit one; but when once he is in, there he must always stick, either for the pleasure or profit of the trap setters,* Remark his wit.

Page 29. *Nothing can be more absurd than maintaining, there must be two independent powers in the same society,* &c. This is abominably absurd; shew it.

Page 33. *The whole hierarchy as built on it, muſt neceſſarily fall to the ground, and great will be the fall of this ſpiritual Babylon.* I will do him juſtice, and take notice when he is witty, *etc.*

Page 36. *For if there may be too ſuch* [*independent powers*] *in every ſociety on earth, why may there not be more than one in heaven?* A delicate conſequence.

Page 37. *Without having the leſs, he could not have the greater, in which that is contained.* Sophiſtical; inſtance wherein.

Page 42. *Some ſince, ſubtiler than the Jews, have managed commutations more to their own advantage, by enriching themſelves, and beggaring, if Fame be not a liar, many an honeſt diſſenter.* It is fair to produce witneſſes, is ſhe a liar or not? The report is almoſt impoſſible. Commutations were contrived for roguiſh regiſters and proctors, and lay-chancellors, but not for the clergy.

Page 43. *Kings and people, who (as the Indians do the Devil) adored the Pope out of fear.* I am in doubt, whether I ſhall allow that for wit or no, &c. Look you, in theſe caſes, preface it thus: If one may uſe an old ſaying.

Page 44. *One reaſon why the clergy make what they call ſchiſm, to be ſo heinous a ſin.* There it is now; becauſe he hath changed churches, he ridiculeth ſchiſm; as Milton wrote for divorces, becauſe he had an ill wife. For ten pages on, we muſt give the true anſwer, that makes all theſe arguments of no uſe.

Page 60. *It poſſibly will be ſaid, I have all this while been doing theſe gentlemen a great deal of wrong.* To do him juſtice, he ſets forth the objections of his adverſaries with great ſtrength, and much to their advantage. No doubt thoſe are the very objections we would offer.

Page 60. *Their executioner.* He is fond of this word in many places, yet there is nothing in it

further

further than that it is the name for the hangman, &c.

Page 69. *Since they exclude both from having any thing in the ordering of church matters.* Another part of his scheme: For by this the people ought to execute ecclesiastical offices without distinction, for he brings the other opinion as an absurd one.

Page 72. *They claim a judicial power, and, by virtue of it, the government of the church, and thereby (pardon the expression) become traitors both to God and Man.* Who doth he desire to pardon him? or is this meant of the English clergy? so it seemeth. Doth he desire them to pardon him? they do it as Christians. Doth he desire the government to do it? but then how can they make examples? He says, the clergy do so, &c. so he means all.

Page 74. *I would gladly know what they mean by giving the Holy Ghost.* Explain what is really meant by giving the Holy Ghost, like a king impowering an ambassador *.

Page 76. *The Popish clergy make very bold with the three persons of the Trinity.* Why then, do not mix them, but we see whom this glanceth on most. As to the *Conge d'lire*, and *Nolo episcopari*, not so absurd; and, if omitted, why changed.

Page 78. *But not to digress*—Pray, doth he call scurrility upon the clergy, a digression? The apology needless, *&c.*

Ibid. *A clergyman, it is said, is God's ambassador.* But you know an ambassador may leave a secretary, *&c.*

Ibid. *Call their pulpit speeches, the word of God.* That is a mistake.

Page 79. *Such persons to represent him.* Are not they that own his power, fitter to represent him

[* See Hooker's Eccl. Pol. Book v. Sect. 77.]

than

than others? Would the author be a fitter perſon?

Ibid. *Puft up with intolerable pride and inſolence.* Not at all; for where is the pride to be employed by a Prince, whom ſo few own, and whoſe being is diſputed by ſuch as this author?

Ibid. *Perhaps from a poor ſervitor,* &c. *to be a prime miniſter in God's kingdom.* That is right. God taketh notice of the difference between poor ſervitors, *&c.* Extremely fooliſh—ſhew it. The argument lieth ſtrongly againſt the apoſtles, poor fiſhermen, and St. Paul, a tent-maker. So groſs and idle!

Page 80. *The formality of laying hand over head on a man.* A pun; but an old one. I remember, when Swan made that pun firſt, he was ſeverely checked for it.

Ibid. *What is more required to give one a right,* &c. Here ſhew, what power is in the church, and what in the ſtate, to make prieſts.

Page 85. *To bring men into, and not turn them out, of the ordinary way of ſalvation.* Yes; but as one rotten ſheep doth miſchief——and do you think it reaſonable, that ſuch a one as this author, ſhould converſe with Chriſtians, and weak ones.

Page 86. See his fine account of ſpiritual puniſhment.

Page 87. *The clergy affirm, that if they had not the power to exclude men from the church, its unity could not be preſerved.* So to expel an ill member from a college, would be the way to divide the college; as in *All ſouls,* &c. Apply it to him.

Page 88. *I cannot ſee but it is contrary to the rules of charity, to exclude men from the church,* &c. All this turns upon the falſeſt reaſoning in the world. So, if a man be impriſoned for ſtealing a horſe, he is hindered from other duties: And, you might argue, that a man who doth ill, ought to be more diligent in minding other duties, and not

not to be debarred from them. It is for contumacy and rebellion againſt that power in the church, which the law hath confirmed. So a man is outlawed for a trifle, upon contumacy.

Page 92. *Obliging all by penal laws to receive the Sacrament.* This is falſe.

Page 93. *The want of which means can only harden a man in his impenitence.* It is for his being hardened that he is excluded. Suppoſe a ſon robbeth his father in the high-way, and his father will not ſee him till he reſtoreth the money and owneth his fault. It is hard to deny him paying his duty in other things, *&c.* How abſurd this!

Page 95. *And that only they had a right to give it.* Another part of his ſcheme, that the people have a right to give the ſacrament. See more of it. p. 135 and 137.

Page 96. *Made familiar to ſuch practices by the Heathen prieſts.* Well; and this ſhews the neceſſity of it for peace's ſake, A ſilly objection of this and other enemies to religion, to think to diſgrace it by applying Heatheniſm, which only concerns the political part wherein they were as wiſe as others, and might give rules. Inſtance in ſome, *&c.*

Page 98. *How differently from this do the great pretenders to primitive practice act,* &c. This is a remarkable paſſage. Doth he condemn or allow this myſterious way? It ſeems the firſt—and therefore theſe words are a little turned, but infallibly ſtood in the firſt draught as a great argument for *popery.*

Page 100. *They dreſs them up in a* San benito. So now we are to anſwer for the Inquiſition. One thing is, that he makes the fathers guilty of aſſerting moſt of the corruptions about the power of prieſts.

Page 104. *Some prieſts aſſume to themſelves an arbitrary power of excluding men from the Lord's Supper.*

per. His ſcheme; that any body may adminiſter the ſacraments, women or children, *etc.*

Page 108. *One no more than another can be reckoned a prieſt.* See his ſcheme. Here he diſgraces what the law enacts about the manner of conſecrating, *etc.*

Page 118. *Churches ſerve to worſe purpoſes than bear-gardens.* This from Hudibras.

Page 119 *In the time of that wiſe Heathen Ammianus Marcellinus.* Here he runs down all Chriſtianity in general.

Page 120. *I ſhall, in the following part of my diſcourſe, ſhew that this doctrine is ſo far from ſerving the ends of religion, that, 1ſt, It prevents the ſpreading of the goſpel,* &c. This independent power in the church is like the worms; being the cauſe of all diſeaſes.

124. *How eaſily could the Roman Emperors have deſtroyed the church?* Juſt as if he had ſaid; how eaſily could Herod kill Chriſt whilſt a child, *etc.*

Page 125. *The people were ſet againſt biſhops by reaſon of their tyranny.* Wrong. For the biſhops were no tyrants: Their power was ſwallowed up by the Popes, and the people deſired they ſhould have more. It were the Regulars that tyrannized and formed prieſtcraft. He is ignorant.

Page 139. *He is not bound by the laws of Chriſt to leave his friends, in order to be baptized,* &c. This directly againſt the Goſpel.—One would think him an emiſſary, by his preaching ſchiſm.

Page 142. *Then will the* communion of ſaints *be practicable, to which the principles of all parties, the occaſional Conformiſts only excepted, ſtand in direct oppoſition,* &c. So that all are wrong but they. The ſcripture is fully againſt ſchiſm. Tindall promoteth it, and placeth in it all the preſent and future happineſs of man.

Page 144. All he has hitherto ſaid on this matter, with a very little turn, were arguments for Popery:

Popery: For, it is certain, that religion had ſhare in very few wars for many hundred years before the reformation, becauſe they were all of a mind. It is the ambition of rebels, preaching upon the diſcontents of ſectaries, that they are not ſupreme, which hath cauſed wars for religion. He is miſtaken altogether. His little narrow underſtanding and want of learning.

Page 145. *Though ſome ſay the high-flyers' lives might ſerve for a very good rule, if men would act quite contrary to them.* Is he one of thoſe ſome? Beſides the new turn of wit, *etc.* all the clergy in England come under his notion of high-flyers, as he ſtates it.

Page 147. *None of them (Churchmen) could be brought to acknowledge it lawful upon any account whatever, to exclude the Duke of York.* This account falſe in fact.

Ibid. *And the body politic, whether eccleſiaſtical or civil, muſt be dealt with after the ſame manner, as the body natural.* What, becauſe it is called a body, and is a ſimile, muſt it hold in all circumſtances?

Page 148. *We find all wiſe legiſlators have had regard to the tempers, inclinations, and prejudices,* &c. This paragraph falſe.—— It was directly contrary in ſeveral, as Lycurgus, *etc.*

Page 152. *All the ſkill of the prelatiſts is not able to diſcover the leaſt diſtinction between biſhop and preſbyter.* Yet, God knows, this hath been done many a time.

Page 158. *The epiſtle to the Philippians is directed to the biſhops and deacons, I mean in due order after the people,* viz. *to the ſaints with their biſhops and deacons.* I hope he would argue from another place, that the people precede the king, becauſe of theſe words. *Ye ſhall be deſtroyed both you and your king.*

Page 167. *The Pope and other great church dons.*

I ſuppoſe, he meaneth biſhops: But I wiſh, he would explain himſelf, and not be ſo very witty in the midſt of an argument; it is like two mediums; not fair in diſputing.

Page 168. *Clemens Romanus blames the people not for aſſuming a power, but for making a wrong uſe of it*, &c. His great error all along is, that he doth not diſtinguiſh between a power, and a liberty of exerciſing that power, *etc.* I would appeal to any man, whether the clergy have not too little power, ſince a book like his, that unſettleth foundations and would deſtroy all, goes unpuniſhed, *etc.*

Page 171. *By this, or ſome ſuch method, the biſhops obtained their power over their fellow preſbyters, and both over the people. The whole tenor of the goſpel directly contrary to it.* Then it is not an allowable means: This carries it ſo far as to ſpoil his own ſyſtem; it is a ſin to have biſhops as we have them.

Page 172. *The preſervation of peace and unity, and not any divine right, was the reaſon of eſtabliſhing a ſuperiority of one of the preſbyters over the reſt. Otherwiſe there would, as they ſay, have been as many ſchiſmatics as preſbyters. No great compliment to the clergy of thoſe days.* Why ſo? It is the natural effect of a worſe independency, which he keepeth ſuch a clatter about; an independency of churches on each other, which muſt naturally create ſchiſm.

Page 183. *How could the chriſtians have aſſerted the diſintereſtedneſs of thoſe who firſt preached the goſpel, particularly their having a right to the tenth part?* Yes, that would have paſſed eaſy enough; for they could not imagine teachers could live on air; and their heathen prieſts were much more unreaſonable.

Page 184. *Mens ſuffering for ſuch opinions is not ſufficient to ſupport the weight of them.* This is a glance againſt Chriſtianity. State the caſe of converting

verting infidels; the converters are ſuppoſed few; the bulk of the prieſts muſt be of the converted country. It is their own people therefore they maintain. What project or end can a few converters propoſe? they can leave no power to their families, *etc.* State this, I ſay, at length, and give it a true turn. Princes give corporations power to purchaſe lands.

Page 187. *That it became an eaſy prey to the barbarous nations.* Ignorance in Tindal! The empire long declined before chriſtianity was introduced. This a wrong cauſe, if ever there was one.

Page 190. *It is the clergy's intereſt to have religion corrupted,* Quite the contrary; prove it. How is it the intereſt of the Engliſh clergy to corrupt religion? The more juſtice and piety the people have, the better it is for them; for that would prevent the penury of farmers, and the oppreſſion of exacting covetous landlords, *etc.* That which hath corrupted religion, is the liberty unlimited of profeſſing all opinions. Do not lawyers render law intricate by their ſpeculations, *etc.* and phyſicians, *etc*

Page 209. *The ſpirit and temper of the clergy, &c.* What does this man think the clergy are made of? Anſwer generally to what he ſays againſt councils in the ten pages before. Suppoſe I ſhould bring quotations in their praiſe.

Page 211. *As the clergy, though few in compariſon of the laity, were the inventors of corruptions.* His ſcheme is, that the fewer and poorer the better, and the contrary among the laity. A noble principle; and delicate conſequences from it!

Page 207. *Men are not always condemned for the ſake of opinions, but opinions ſometimes for the ſake of men.* And ſo, he hopes, that, if his opinions are condemned, people will think it is a ſpite againſt him, as having been always ſcandalous.

Page 210. *The meaneſt layman as good a judge as the greateſt prieſt; for the meaneſt man is as much intereſted in the truth of religion as the greateſt prieſt.* As if one ſhould ſay, the meaneſt ſick man hath as much intereſt in health as a phyſician, therefore he is as good a judge of phyſic as a phyſician, *&c.*

Ibid. *Had ſynods been compoſed of laymen, none of thoſe corruptions which tend to advance the intereſt of the clergy*, &c. True. But the part the laity had in reforming, was little more than plundering. He ſhould underſtand, that the nature of things is this, that the clergy are made of men, and, without ſome encouragement, they will not have the beſt, but the worſt.

Page 215. *They who gave eſtates to, rather than they who took them from the clergy, were guilty of ſacrilege.* Then the people are the church, and the clergy not; another part of his ſcheme.

Page 219. *The clergy as they ſubſiſted by the alms of the people*, &c. This he would have ſtill. Shew the folly of it. Not poſſible to ſhew any civilized nation ever did it. Who would be clergymen then? The abſurdity appears by putting the caſe, that none were to be ſtateſmen, lawyers, or phyſicians, but who were to ſubſiſt by alms.

Page 222. *Theſe ſubtile clergymen work their deſigns, who lately cut out ſuch a tacking job for them*, &c. He is miſtaken—Every body was for the bill almoſt, though not for the tack. The Biſhop of Sarum was for it, as appears by his ſpeech againſt it. But it ſeems, the tacking is owing to metaphyſical ſpeculations. I wonder whether is moſt perplexed, this author in his ſtile, or the writings of our divines. In the judgment of all people, our divines have carried practical preaching and writing to the greateſt perfection it ever arrived to; which ſhews, that we may affirm in general, our clergy

clergy is excellent, although this or that man be faulty. As if an army be constantly victorious, regular, *etc.* we may say, it is an excellent victorious army: But Tindal, to disparage it, would say, such a serjeant ran away; such an ensign hid himself in a ditch; nay, one colonel turned his back, therefore, it is a corrupt, cowardly army, *etc.*

Page 224. *They were as apprehensive of the works of Aristotle, as some men are of the works of a late philosopher, which they are afraid, will let too much light into the world.* Yet just such another; only a commentator on Aristotle. People are likely to improve their understanding much with Locke: It is not his human understanding, but other works that people dislike, although in that there are some dangerous tenets, as that of [*no*] *innate ideas.*

Page 226. *Could they, like the popish priests, add to this a restraint on the press, their business would be done.* So it ought: For example, to hinder his book, because it is written to justify the vices and infidelity of the age. There can be no other design in it. For, is this a way or manner to do good? Railing doth but provoke. The opinion of the whole parliament is, the clergy are too poor.

Ibid. *When some nations could be no longer kept from prying into learning, this miserable gibberish of the schools was contrived.* We have exploded schoolmen as much as he; and in some peoples opinion too much, since the liberty of embracing any opinion is allowed. They following Aristotle, who is doubtless the greatest master of arguing in the world: But it hath been a fashion of late years to explode Aristotle, and therefore this man hath fallen into it like others, for that reason, without understanding him. Aristotle's poetry, rhetoric, and politics, are admirable; and therefore, it is likely, so are his logics.

Page 230. *In these freer countries, as the clergy have less power, so religion is better understood, and more useful and excellent discourses are made on that subject*, &c. Not generally. Holland not very famous; Spain hath been; and France is. But it requireth more knowledge than his, to form general rules, which people strain (when ignorant) to false deductions to make them out.

Page 232. Chap. VII. *That this hypothesis of an independent power in any set of clergymen, makes all reformation unlawful, except where those who have this power, do consent.* The title of this chapter, *A Truism.*

Page 234. *If God has not placed mankind, in respect to civil matters, under an absolute power, but has permitted them in every society to act as they judge best for their own safety*, &c. Bad parallels; bad politics; want of due distinction between teaching and government. The people may know when they are govered well, but not be wiser than their instructors. Shew the difference.

Ibid. *If God has allowed the civil society these privileges, can we suppose he hath less kindness for his church*, &c. Here they are distinguished then; here it makes for him. It is a sort of turn of expression, which is scarce with him, and he contradicts himself to follow it.

Page 235. *This cursed hypothesis had, perhaps, never been thought on with relation to civils, had not the clergy (who have inexhaustible magazine of oppressive doctrines) contrived first in ecclesiasticals*, &c. The seventh paragraph furious and false. Were there no tyrants before the clergy, *etc.*

Page 236. *Therefore, in order to serve them, though I expect little thanks*, &c And why so? Will they not, as you say, follow their interest? I thought you said so. He has three or four sprightly turns of this kind, that look, as if he thought he had done

done wonders, and had put all the clergy in a fer- Whereas, I do assure him, there are but two things wonderful in his book: First, how any man in a christian country could have the bold wickedness to write it: And, how any government would neglect punishing the author of it, if not as an enemy of religion, yet as a profligate trumpeter of sedition. These are hard words, got by reading his book.

Ibid. *The light of nature as well as the gospel, obliges people to judge of themselves*, &c. *to avoid false prophets, seducers*, &c. The legislature can turn out a priest, and appoint another ready made, but not make one; as you discharge a physician, and may take a farrier; but he is no physician, unless made as he ought to be.

Ibid. *Since no more power is required for the one than the other.* That is, I dislike my physician, and can turn him off, therefore I can make any man a physician, &c *Cujus est destruere*. &c. Jest on it: Therefore, because he lays schemes for destroying the church, we must employ him to raise it again. See, what danger lies in applying maxims at random. So, because it is the soldiers business to knock men on the head, it is theirs likewise to raise them to life, *etc.*

Page 237. *It can belong only to the people to appoint their own ecclesiastical officers.* This word *people* is so delicious in him, that I cannot tell what is included in the idea of the *people*. Doth he mean the rabble or the legislature, *etc.*? In this sense it may be true, that the legislature giveth leave to the bishops to appoint, and they appoint themselves; I mean the executive power appoints, *etc.* He sheweth his ignorance in government. As to *High Church* he carrieth it a prodigious way, and includeth, in the idea of it, more than others will allow.

Page 230. *Though it be cuſtomary to admit none to the miniſtry who are not approved by the biſhops or prieſts*, &c. One of his principles to expoſe.

Ibid. *If every one has not an inherent right to chuſe his own guide, then a man muſt be either of the religion of his guide; or*, &c. That would make delicate work in a nation: what would become of all our churches? They muſt dwindle into conventicles. Shew what would be the conſequence of this ſcheme in ſeveral points. This great reformer, if his projects were reduced to practice, how many thouſand ſects, and conſequently tumults, *&c.* Men muſt be governed in ſpeculations, at leaſt not ſuffered to vent them; becauſe opinions tend to actions, which are moſt governed by opinions, *&c.* If thoſe who write for the church writ no better they would ſucceed but ſcurvily. But to ſee whether he be a good writer, let us ſee when he hath publiſhed his ſecond part.

Page 253. *An excellent author in his preface to the account of Denmark.* This man judgeth and writeth much of a level. Moleſworth's preface, full of ſtale profligate topics. That author wrote his book in ſpite to a nation, as this doth to religion, and both perhaps on poor perſonal piques.

Ibid. *By which means, and not by any difference in ſpeculative matters, they are more rich and populous.* As if ever any body thought that a difference in ſpeculative opinions made men richer or poorer; for example, *&c.*

Page 258. *Play the devil for God's ſake.* If this is meant for wit, I would be glad to obſerve it; but in ſuch caſes I firſt look whether there be common ſenſe, *&c.*

Page 261. *Chriſtendom has been the ſcene of perpetual wars, maſſacres*, &c. He doth not conſider that moſt religious wars have been cauſed by ſchiſms, when the diſſenting parties were ready to join with any ambitious, diſcontented men. The national

national religion always desireth peace, even in her notions, for its interests.

Page 270. *Some have taken the liberty to compare a high church priest in Politics to a monkey in a glass-shop, where, as he can do no good, so he never fails of doing mischief enough.* That is his modesty, it is his own simile, and it rather fits a man that does so and so, (meaning himself.) Besides, the comparison is foolish. So it is with men, as with stags.

Page 276. *Their interest obliges them directly to promote tyranny.* The matter is, that Christianity is the fault which spoils the priests, for they were like other men before they were priests. Among the Romans, priests did not do so, for they had the greatest power during the republic. I wonder he did not prove, they spoiled Nero.

Page 277. *No princes have been more insupportable and done greater violence to the commonwealth than those the clergy have honoured for saints and martyrs.* For example, in our country, the princes most celebrated by our clergy are, *etc. etc. etc.* And the quarrels since the conquest were nothing at all of the clergy, but purely of families, &c. wherein the clergy only joined like other men.

Page 279. *After the reformation, I desire to know whether the conduct of the clergy was any ways altered for the better,* &c. Monstrous misrepresentation! Does this man's spirit of declaiming let him forget all truth of fact, as here, *&c.*? Shew it. Or doth he flatter himself, a time will come, in future ages, that men will believe it on his word? In short, between declaiming, between misrepresenting, and falseness, and charging Popish things, and independency huddled together, his whole book is employed.

Set forth at large the necessity of union in religion, and the disadvantage of the contrary, and answer the contrary in Holland, where they have no religion, and are the worst constituted government

ment in the world to last. It is ignorance of causes and appearances which makes shallow people judge so much to their advantage. They are governed by the administration and almost legislature of Holland, through advantage of property; nor are they fit to be set in balance with a noble kingdom, *&c.* like a man that gets a hundred pounds a year by hard labour, and one that has it in land.

Page 280. *It may be worth enquiring, whether the difference between the several sects in England*, &c. A noble notion started, that union in the church must enslave the kingdom: reflect on it. This man hath somewhere heard, that it is a point of wit to advance pardoxes, and the bolder the better. But the wit lies in maintaining them, which he neglecteth, and formeth imaginary conclusions from them, as if they were true and uncontested.

He adds, *That in the best constituted church, the greatest good which can be expected of the ecclesiastics is from their divisions.* This is a maxim deduced from a gradation of false suppositions. If a man should turn the tables, and argue that all the debauchery, atheism, licentiousness, *etc.* of the times, were owing to the poverty of the clergy, *etc.* what would he say? There have been more wars of religion since the ruin of the clergy, than before in England. All the civil wars before were from other causes.

Page 283. *Prayers are made in the loyal university of Oxford, to continue the throne free from the contagion of schism. See Mather's Sermon on the 29th of May*, 1700. Thus he ridicules the university, while he is eating their bread. The whole university comes with the most loyal addresses, yet that goes for nothing. If one indiscreet man drops an indiscreet word, all must answer for it.

Page 286. *By allowing all, who hold no opinions prejudicial to the state, and contribute equally with their fellow-*

fellow-subjects to its support, equal privileges in it. But who denies that of the dissenters? The Calvinist scheme, one would not think, proper for monarchy. Therefore, they fall in with the Scotch, Geneva, and Holland; and when they had strength here, they pulled down the monarchy. But I will tell an opinion they hold prejudicial to the state in his opinion; and that is, that they are against toleration; of which, if I do not shew him ten times more instances from their greatest writers, than he can do of passive obedience among the clergy, I have done.

Does not justice demand, that they who alike contribute to the burden, should alike receive the advantage? Here is another of his maxims closely put, without considering what exceptions may be made. The Papists have contributed doubly (being so taxed; therefore, by this rule, they ought to have double advantage. Protection in property, leave to trade and purchase, *etc.* are enough for a government to give. Employments in a state are a reward for those who entirely agree with it, *etc.* For example, a man, who, upon all occasions, declared his opinion of a commonwealth to be preferable to a monarchy, would not be a fit man to have employments; let him enjoy his opinion, but not be in a capacity of reducing it to practice, *etc.*

Page 287. *There can be no alteration in the established mode of church-discipline, which is not made in a legal way.* Oh, but there are several methods to compass this legal way, by cunning, faction, industry. The common people, he knows, may be wrought upon by priests; these may influence the faction, and so compass a very pernicious law, and in a legal way ruin the state; as King Charles I. began to be ruined in a legal way, by passing bills, *etc.*

Page 288. *As every thing is persecution, which puts a man in a worse condition than his neighbours.* It is hard

hard to think sometimes whether this man is hired to write for or against dissenters and the sects. This is their opinion, although they will not own it so roundly. Let this be brought to practice: Make a Quaker lord chancellor, who thinketh paying tythes unlawful. And bring other instances to shew that several employments affect the church.

Ibid. *Great advantage which both church and state have got by the kindness already shown to dissenters.* Let them then be thankful for that. We humour children for their good sometimes, but too much may hurt. Observe, that this 64th paragraph just contradicts the former. For, if we have advantage by kindness shewn dissenters, then there is no necessity of banishment, or death.

290. *Christ never designed the holy Sacrament should be prostituted to serve a party. And then people should be bribed by a place to receive unworthily.* Why, the business is, to be sure, that those who are employed are of the national church; and the way to know it is, by receiving the sacrament, which all men ought to do in their own church; and if not, are hardly fit for an office; and if they have those moral qualifications he mentioneth, joined to religion, no fear of receiving unworthily. And for this there might be a remedy: To take an oath, that they are of the same principles, *etc.* for that is the end of receiving; and that it might be no bribe, the bill against occasional conformity would prevent entirely.

Ibid. *Preferring men not for their capacity, but their zeal to the church.* The misfortune is, that if we prefer dissenters to great posts, they will have an inclination to make themselves the national church, and so there will be perpetual struggling; which case may be dangerous to the state: For men are naturally wishing to get over others to their own opinion: Witness this writer, who hath published

bliſhed as ſingular and abſurd notions as poſſible, yet hath a mighty zeal to bring us over to them, *etc.*

Page 292. Here are two pages of ſcurrilous faction, with a deal of reflections on great perſons. Under the notion of high churchmen, he runs down all uniformity and church-government. Here is the whole lower houſe of convocation, which repreſents the body of the clergy and both univerſities, treated with rudeneſs by an obſcure, corrupt member, while he is eating their bread.

Page 294. *The reaſon why the middle ſort of people retain ſo much of their ancient virtue*, &c. *is becauſe no ſuch pernicious notions are the ingredients of their education*; *which it is a ſign are infinitely abſurd, when ſo many of the gentry and nobility can, notwithſtanding their prepoſſeſſion, get clear of them.* Now, the very ſame argument lies againſt religion, morality, honour, and honeſty, which are, it ſeems, but prejudices of education, and too many get clear of them. The middle ſort of people have other things to mind than the factions of the age. He always aſſigneth many cauſes, and ſometimes with reaſon, ſince he maketh imaginary effects. He quarrels at power being lodged in the clergy: When there is no reaſonable proteſtant, clergy or laity, who will not readily own the inconveniencies by too great power and wealth, in any one body of men, eccleſiaſtics, or ſeculars: But on that account to weed up the wheat with the tares; to baniſh all religion, becauſe it is capable of being corrupted; to give unbounded licence to all ſects, *etc.*—And if hereſies had not been uſed with ſome violence in the primitive age, we ſhould have had, inſtead of true religion, the moſt corrupt one in the world.

Page 316. *The Dutch, and the reſt of our preſbyterian allies*, &c. The Dutch will hardly thank him for this appellation. The French huguenots, and

and Geneva proteſtants themſelves, and others, have lamented the want of epiſcopacy, and approved ours, &c. In this and the next paragraph, the author introduceth the arguments he formerly uſed, when he turned papiſt in King James's time; and loth to loſe them, he gives them a new turn; and they are the ſtrongeſt in his book, at leaſt have moſt artifice.

Page 333. *It is plain, all the power the biſhops have is derived from the people*, &c. In general the diſtinction lies here. The permiſſive power of exerciſing juriſdiction, lies in the people, or legiſlature, or adminiſtator of a kingdom; but not of making him a biſhop. As a phyſician that commenceth abroad, may be ſuffered to practiſe in London or be hindered; but they have not the power of creating him a doctor, which is peculiar to an univerſity. This is ſome alluſion; but the thing is plain, as it ſeemeth to me, and wanteth no ſubterfuge, *etc.*

Page 338. *A journeyman biſhop to ordain for him.* Doth any man think, that writing at this rate, does the author's cauſe any ſervice? Is it his wit or his ſpleen that he cannot govern?

Page 364. *Can any have a right to an office without having a right to do thoſe things in which the office conſiſts?* I anſwer, the ordination is valid. But a man may prudentially forbid to do ſome things. As a clergyman may marry without licence or banns; the marriage is good; yet he is puniſhable for it.

Page 368. *A choice made by perſons who have no right to chuſe, is an errour of the firſt concoction.* That battered ſimile again; this is hard. I wiſh the phyſicians had kept that a ſecret, it lieth ſo ready for him to be witty with.

Page 370. *If preſcription can make mere nullities to becomes good and valid, the laity may be capable of all manner*

manner of eccleſiaſtical power, &c. There is a difference; for here the ſame way is kept, although there might be breaches; but it is quite otherwiſe, if you alter the whole method from what it was at firſt. We ſee biſhops: There always were biſhops: It is the old way ſtill. So a family is ſtill held the ſame, although we are not ſure of the purity of every one of the race.

Page 380. *It is ſaid, That every nation is not a compleat body politic within itſelf as to eccleſiaſticals. But the whole church, ſay they, compoſes ſuch a body, and Chriſt is the head of it. But Chriſt's headſhip makes Chriſtians no more one body politic with reſpect to eccleſiaſticals than to civils.* Here we muſt ſhew the reaſon and neceſſity of the church being a corporation all over the world: To avoid hereſies, and preſerve fundamentals, and hinder corrupting of ſcripture, &c. But there are no ſuch neceſſities in government, to be the ſame every where, &c. It is ſomething like the colleges in an univerſity; they all are independent, yet joined, are one body. So a general council conſiſteth of many perſons independent of one another, &c.

However, there is ſuch a thing as *Jus gentium*, &c. And he that is doctor of phyſic, or law, is ſo in any univerſity in Europe, like the *reſpublica literaria*. Nor to me does there ſeem any thing contradicting, or improper in this notion of the catholic church; and for want of ſuch a communion, religion is ſo much corrupted, and would be more, if there were [not] more communion in this than in civils. It is of no import to mankind how nations are governed; but the preſerving the purity of religion is beſt held up by endeavouring to make it one body over the world. Something like as there is in trade. So to be able to communicate with all Chriſtians we come among,

is at leaſt to be wiſhed and aimed at as much as we can.

Page 384. *In a word, if the biſhops are not ſupreme*, &c. Here he reaſſumeth his arguments for Popery, that there cannot be a body-politic of the church through the whole world, without a viſible head to have recourſe to. Theſe were formerly writ to advance popery, and now to put an abſurdity upon the hypotheſis of a catholic church. As they ſay in Ireland, in King James's time, they built maſs-houſes which we make very good barns of.

Page 388. *Biſhops are, under a premonire, obliged to confirm and conſecrate the perſon named in the Conge d'elire.* This perhaps is complained of. He is permitted to do it. We all allow the legiſlature may hinder, if they pleaſe; as they may turn out Chriſtianity, if they think fit.

Page 389. *It is the magiſtrate who impowers them to do more for other biſhops than they can for themſelves, ſince they cannot appoint their own ſucceſſors.* Yes they could, if the magiſtrate would let them. Here is an endleſs ſplutter, and a parcel of perplexed diſtinctions upon no occaſion. All that the clergy pretend to, is a right of qualifying men for the miniſtry, ſomething like what an univerſity doth with degrees. This power they claim from God, and that the civil power cannot do it as pleaſing to God without them; but they may chuſe whether they will ſuffer it or no. A religion cannot be crammed down a nation's throat againſt their will; but when they receive a religion, it is ſuppoſed they receive it as their converters give it; and, upon that foot, they cannot juſtly mingle their own methods, that contradict that religion, &c.

Page 390. *With us the biſhops act only miniſterially and by virtue of the regal commiſſion, by which the prince firmly enjoins and commands them to proceed in*

chuſing

chusing, confirming, and consecrating, &c. Suppose we held it unlawful to do so: How can we help it? But does that make it rightful, if it be not so? Suppose the author lived in a heathen country, where a law would be made to call Christianity idolatrous; would that be a topic for him to prove it so by, &c. And why do the clergy incur a præmunire;—To frighten them.—Because the law understandeth, that, if they refuse, the chosen cannot be a bishop: But, if the clergy had an order to do it otherwise than they have prescribed, they ought and would incur an hundred rather.

Page 402. *I believe the catholic church*, &c? Here he ridicules the Apostles creed.---Another part of his scheme. By what he says in these pages, it is certain, his design is either to run down Christianity, or set up Popery; the latter it is more charitable to think, and, from his past life, highly probable.

Page 405. *That which gave the Papists so great advantage was, clergymens talking so very inconsistent with themselves*, &c. State the difference here between our separation from Rome, and the dissenters from us, and shew the falseness of what he saith. I wish he would tell us what he leaveth for a clergyman to do, if he may not instruct the people in religion, and if they should not receive his instructions.

Page 411. *The restraint of the press a badge of Popery.* Why is that a badge of Popery? Why not restrain the press to those who would confound religion, as in civil matters. But this toucheth himself. He would starve perhaps, &c. Let him get some honester livelihood then. It is plain, all his arguments against constraint, &c. favour the Papists as much as dissenters; for both have opinions that may affect the peace of the state.

Page 413. *Since this discourse*, &c. And must we have another volume on this one subject of independency? Or, is it to fright us? I am not of Dr. Hickes's mind, *Qu' il venge.* I pity the readers, and the clergy that must answer it, be it ever so insipid. Reflect on his sarcastic conclusion, &c.

AN

A N

ANSWER

TO THE

CRAFTSMAN

Of Dec. 12, 1730,

On a very intereſting Subject, relative to IRELAND.

To which is prefixed,

The CRAFTSMAN itſelf.

The CRAFTSMAN.

N°. 232 SAT. Dec. 12. 1730.

THE following article, which hath lately appeared in the news-papers, deſerveth our immediate conſideration, *viz.*

" They write from Dublin, that an officer from " every regiment in the French ſervice is arrived

" there, in order to raiſe recruits for their reſpec-
" tive corps; which is not to be done in a clan-
" deſtine manner, as formerly (when ſeveral per-
" ſons ſuffered death for it) but publicly. Theſe
" gentlemen are to diſperſe themſelves into the ſe-
" veral counties, where they have the beſt inter-
" eſt; and a field-officer is to reſide conſtantly at
" Dublin to hear all complaints, which may be
" made by any of the recruits againſt their officers;
" and alſo to prepare for ſending them off.——
" Count BROGLIO hath been ſoliciting an order to
" this purpoſe, theſe two years."

When I firſt read this account in the public prints, I looked upon it as a common piece of falſe intelligence, and was in full expectation of ſeeing it contradicted in the next day's papers, according to frequent cuſtom; but having ſince heard it confidently affirmed to be true, (although I can hardly yet believe it; eſpecially, as to every part) the duty which I owe my country, and my zeal for the preſent eſtabliſhment, oblige me to take ſome notice of an affair, which I apprehend to be of very great importance to both.

It will be neceſſary, in the firſt place, to give the reader a ſhort account of the nature of theſe troops, as they are now eſtabliſhed in France.

They conſiſt, as we have been informed, of one regiment of horſe, and five regiments of foot, all doubly or trebly officered; ſo that they are of themſelves a very conſiderable body of men.

But their number is the leaſt point to be conſidered in this affair. There are other circumſtances, which render theſe troops infinitely more formidable to Great Britain. They are not only all Roman Catholics, but the moſt dangerous of that communion, with reſpect to us, I mean Roman Catholic ſubjects of our own dominions; many of whom have been obliged to fly their native country

on

on account of rebellions and conſpiracies, in which they have been engaged; and all of them devoted by inclination; by intereſt, by conſcience, by every motive human and divine, to the ſervice of the Pretender, in oppoſition to the Proteſtant ſucceſſion in his Majeſty's royal family.

To this we may add, that they are generally eſteemed the beſt forces in the French ſervice, that they have always behaved themſelves as ſuch in the late wars; and are commanded by officers of approved courage, as well as great ſkill and experience in military affairs.

It is ſaid likwiſe, that the ſerjeants, corporals, and private men are ſo well-ſeaſoned to danger, and expert in their duty, that, by a gradual promotion, they could furniſh officers for a very formidable army, in caſe of any ſudden invaſion or inſurrection.

In the next place, it will not be improper to examine this affair with regard to our laws.

It is made felony, by act of parliament in Ireland, for any ſubject of that kingdom to inliſt himſelf, or to inliſt others, in the ſervice of any foreign ſtate; and it is well known that multitudes of poor wretches have ſuffered death upon that account.

We know it may be ſaid, that a power is reſerved to his Majeſty, by a clauſe in that act, to diſpenſe with it, by granting any foreign prince a licence to raiſe forces in his dominions, and indemnifying his ſubjects from the penalties of the law.

Although it is far from my intention to diſpute any of his Majeſty's legal prerogatives, or to call the wiſdom of the legiſlature in queſtion, yet I muſt take the liberty to obſerve, that ſuch powers have been ſometimes granted out of complaiſance to the crown, that the prince's hands may not be abſolutely tyed up, and in full confidence that they will never

ver be exerted but for the benefit of this nation, or poſſibly of ſome proteſtant ally, upon great emergencies of ſtate. The exerciſe of the prerogative, in theſe caſes, is therefore merely a prudential part, which is left to the diſcretion of the prince and his miniſters, who ought always to be ſuppoſed the beſt judges of theſe affairs; and therefore how ridiculous would it be to ſend to the attorney-general for his opinion in ſuch a caſe, who can be a competent judge of nothing but the legality of it, and whether the affair be actionable or not; but miniſters ought to regulate their conduct, in theſe reſpects, according to the ſituation of affairs, and the exigencies of government.

I muſt therefore beg leave to conſider the preſent ſubject of the Iriſh forces, in this light.

It will not be denied, I preſume, that a licence to recruit Roman Catholic regiments of Engliſh ſubjects, in foreign ſervice, and in the intereſt of a pretender to the crown, (which is death by the law, without his Majeſty's permiſſion) is a favour of a very extraordinary nature, and ought to be attended with ſome extraordinary circumſtances. I confeſs that I can ſee no ſuch extraordinary circumſtances at preſent; unleſs it ſhould be ſaid that this favour was granted, in order to engage our good allies in the demolition of Dunkirk; but I hope they have more generoſity than to inſiſt upon ſuch hard terms for the effectual performance of that, which they are obliged by treaty to do. I am ſure, ſuch conditions ſeem unreaſonable on our part, after we have made them ſo many other conceſſions; particularly with relation to the flag and Santa Lucia; which, I think, are ſufficient to make them comply with all our demands, without expecting any farther favours, and even ſupererogations of friendſhip.

Perhaps my adverſaries (if they have any conceit) may take an opportunity of ridiculing me for writing

writing in this ſtrain; but as it ſometimes ſerveth their turn to make me a great man, and to argue againſt me as ſuch, I will for once ſuppoſe myſelf ſo; and, methinks, if I had the honour of being but half an hour in that ſtation, I could reaſon againſt ſuch an order, for the good of my king and my country, in the following manner:

1. Theſe troops have always been made uſe of, whenever there hath been any attempt in favour of the pretender; and indeed they are, upon many accounts, the fitteſt for this purpoſe. They are our fellow-ſubjects; they ſpeak our language; are acquainted with our manners; and do not raiſe that averſion in the people, which they naturally conceive againſt other foreign troops, who underſtand neither. I am afraid, I may add, that they are kept up, for this purpoſe, in entire regiments, without ſuffering them to be mixed with the troops of any other nation. It is well known, at leaſt, that they ſupplied the late King James with a nurſery of ſoldiers, who were always ready for his ſervice, whenever any opportunity offered itſelf for his reſtoration; and that, at this time, the Pretender is always the bait made uſe of by their officers to raiſe recruits. They never mention the King of France, or the King of Spain, upon theſe occaſions; but liſt the poor wretches under an aſſurance, that they are entered into the ſervice of him, whom they call their natural and rightful king. I will not ſuſpect the preſent fidelity of France, and their cordiality to the Proteſtant eſtabliſhment; yet methinks we might eaſily excuſe ourſelves from furniſhing them with inſtruments, which they may employ againſt us, whenever ambition, or reaſons of ſtate, ſhall diſſolve their preſent engagements, and induce them to eſpouſe the cauſe of the Pretender again.

2. It is very probable that his Catholic Majeſty (who hath likewiſe ſeveral regiments of this kind in

in his ſervice) will expect the ſame favour of recruiting them in Ireland; and that he may, in caſe of refuſal, make it a pretence, at any time, for quarrelling with us, interrupting our commerce, and diſturbing us again in the poſſeſſion of Gibraltar. And here it is proper juſt to take notice, that theſe troops did his Catholic Majeſty the moſt eminent ſervice in the laſt ſiege of that important place. He may complain, perhaps, of our partiality to France, and alledge, that we do not treat Spain in the ſame manner we expect to be treated by them, as one of the moſt favoured nations.

3. The kingdom of Ireland ſeemeth, at this time, in a very ill condition to admit of any ſuch draughts out of her dominions. She hath been already ſo much exhauſted by the voluntary tranſportation of multitudes of her inhabitants, (who have been prevailed upon, by the calamities of their own country, to ſeek their bread in other parts of the world) that the interpoſition of parliament was found neceſſary to put a ſtop to it; and ſhall we ſuffer any foreign power to drain her ſtill farther under ſuch circumſtances; eſpecially in this manner, and for this purpoſe? I do not hear that this licence is confined to any particular number of men. It is confeſſed, I think, that they want above two thouſand men to complete their corps; and who knoweth but they may deſign to raiſe a great many more than they care to own; or even to form ſome new regiments of theſe troops? But ſuppoſing they are confined to a certain number of recruits, and that Ireland were in a capacity to ſpare them; it is well known how eaſily ſuch limitations are evaded, and how difficult it is to know when people conform exactly to the terms of their commiſſion. This was ſufficiently explained in the late famous controverſy, concerning Mr. * Wood's

* See the Drapier's Letters.

patent

patent for ſupplying Ireland with a particular ſum of copper-halfpence; and the arguments upon that ſubject may be applied to this, with ſome allowances for the difference between the two caſes. It may, perhaps, be ſaid likewiſe, that all the vigilance of the miniſtry hath been hitherto found ineffectual to prevent the French from clandeſtinely recruiting theſe regiments with Iriſh catholics; and, therefore, that we may as well allow them to do it openly; nay, that it is our intereſt to let them purge Ireland of her Popiſh inhabitants as much as they pleaſe; but I deny this for ſeveral reaſons, which I ſhall mention preſently; and if it were really the caſe, that the French can at any time recruit theſe troops clandeſtinely, I cannot ſee any reaſon why they ſhould ſolicite an order ſo preſſingly, for two years together, to do it openly, unleſs they have ſome other deſign. Ought not even this conſideration to put us a little upon our guard; and is it not a tacit confeſſion, that theſe troops are thought to be of more importance to them than we ought to wiſh? Beſides, are we to licence and authoriſe a miſchievous practice, becauſe we cannot totally prevent it? Every one juſtly applauded his Majeſty's ſingular firmneſs and reſolution in ſupporting the rights of his German ſubjects, when an attempt was made to ſeduce ſome of them into the King of Pruſſia's ſervice, although perhaps it is impoſſible to prevent that practice entirely. We all remember that the inliſting a miller's ſon, and a few other ordinary peaſants, occaſioned ſuch a miſunderſtanding between the two crowns, as proceeded almoſt to a rupture. Nor was the zeal of the Engliſh parliament backward on this occaſion; but, on this conſideration, amongſt others, reſolved to keep up a body of 12,000 Heſſian troops in our pay, which have already coſt us above a million of money. I am confident, therefore, that the ſame paternal care will

always

always influence his Majesty to guard and protect his British subjects in the same manner; and, if any measure should be taken, which favours too much of the French interest, and seemeth of dangerous consequence to the interest of his family, the world can impute it to nothing but the deceitful representations of those, who lie under such particular obligations to the court of France, that they can refuse them nothing.

Such a licence seemeth to give encouragement to the people of Ireland to continue Roman Catholics, since they are sure to meet with a provision both in the French and Spanish service; whereas, we always reject them in our troops, and absolutely prohibit our officers to recruit in Ireland. Now, although it may not be safe to trust them in our armies; yet certainly we ought not to give the least encouragement to their entering into foreign service; especially into such compact bodies as these regiments. And here it will not be amiss to relate a story much more to the honour of an English nobleman, who hath also one of the largest estates in Ireland of any man in the kingdom. When he went to visit the invalids in France, a place in the nature of our Chelsea college here, all the Irish officers and soldiers of that hospital drew out in a body to do him particular honours. We can make no question that their chief view was to have some present from his lordship; but though he hath an heart as well disposed to generous charity as any man, and a purse well able to answer the dictates of it; yet out of regard to his country, for which he hath likewise the most disinterested zeal, his answer to them was only this: "Gentlemen, I am very "sensible of the honour you have done me, and "heartily pity your misfortunes; but as you have "drawn them upon yourselves, by serving against "your country, you must not expect any relief

"or

" or reward for me, for having ſuffered in a ſer-
" vice, in which I wiſh you had never engaged."

5. Is there not ſome reaſon to apprehend, that this licence may, at one time or other, prove a ſnare to that country, and draw many people into their deſtruction; for, unleſs it is made perpetual, can it be ſuppoſed that all the poor ignorant wretches in the kingdom ſhould be apprized how long this licence is to be in force? or when they may liſt with impunity, and when they may not? Beſides, as it may be preſumed that theſe officers will never go, for the future, upon ſuch errands, without ſome pretended orders, when the real one is expired; ſo they will find it no difficult matter to impoſe ſuch a counterfeit upon illiterate people, who may thus incur the penalties of the law, without knowing any thing of the matter. Such a method of providing for perſons, whoſe principles render them unſerviceable in our army, is indeed a little more charitable than a late * project for preventing Iriſh children from being ſtarved, by fatting them up, and ſelling them to the butcher.

6. I have often heard that theſe troops have been made uſe of, in parliament; as an argument for keeping up a ſtanding army in England; and I think we need not take any meaſures to render that argument ſtronger. God knows, there are too many arguments always ready upon ſuch occaſions.

I might inſiſt upon ſome other points which this affair naturally ſuggeſteth to a conſidering mind; particularly, the danger of ſuffering ſeveral bigotted Iriſh papiſts in foreign ſervice, to diſperſe themſelves into thoſe counties where they have the beſt intereſt, and to ſtrole about Ireland amongſt their relations and old acquaintance, of the ſame principles with themſelves. Are we ſure that they

* See Vol III. of the author's works.

will not make a bad use of this liberty by inquiring into the strength of their party, by giving them hopes and taking an opportunity to concert measures for the advantage of their cause? Have we no reason to apprehend that they may endeavour to raise seamen as well as soldiers, under colour of this order? or engage great numbers of their countrymen to transport themselves over to the French colonies and plantations in the West Indies, which are already grown formidable to the trading interest of Great Britain in those parts?

But whatever may be the motives to such an extraordinary favour, or the consequences of it, I am sure it is the strongest mark of our confidence in France, and such an one as, I believe, they would not place in us, upon any occasion, I will illustrate this by a parallel case.

The French Protestants, who fled over hither from a persecution on account of religion, never discovered any principles, which were incompatible with the civil government of France, nor ever set up any pretender to the present Royal Family of that kingdom; and yet, if we should think fit to form any considerable number of them into complete distinct regiments, to be composed of French Protestants only, and commanded by French officers, without any incorporation of British soldiers, I fancy it would give our good allies some umbrage. But I am almost confident, that they would never permit us to send over a Protestant French officer from every regiment to recruit their respective corps, by dispersing themselves into those provinces where they have the best interest; or suffer a field-officer, in English pay, to reside constantly in Paris, and exercise a sort of martial law in the capital of their dominions; I say, they would hardly suffer this, even though our ambassadour should solicit such an order, with the utmost application, for twenty years together.

And

And yet the caſe of the Iriſh forces is much ſtronger with reſpect to us. They do not differ with us only in matters of religion, but hold principles abſolutely deſtructive of our civil government; and are generally looked upon abroad as a ſtanding army, kept on foot to ſerve the Pretender upon any occaſion.

I muſt aſk a queſtion or two, which naturally offer themſelves in this place.

What power is this field-officer to exerciſe during his reſidence in Dublin? Is the French martial law to take place, if any of theſe recruits ſhould happen to repent of what they have done, and think fit to deſert?

Troops are generally armed as ſoon as they are inliſted. Is this rule to be obſerved in the preſent caſe? If ſo, another queſtion occurreth. It hath been found neceſſary, for the ſecurity of Ireland, to reſtrain all Roman Catholics from wearing, or keeping any arms in their houſes. I aſk, therefore, whether the authority of this licence is to ſuperſede the laws of the land? I may go farther.

The garriſon of Dublin ſeldom conſiſteth of above 800 men for the duty of the place. Suppoſing double that number of Popiſh recruits ſhould be brought thither, in order to be viewed by their field-officer, will it be ſaid that there is no juſt apprehenſion of danger? but as theſe ſuggeſtions may appear to be founded on the infidelity of France (a caſe not to be ſuppoſed at preſent) I preſs them no farther.

I muſt however repeat it, that this order is the fulleſt demonſtration of the confidence we repoſe in them: and I hope they will ſcorn to make any bad uſe of it: But if it were poſſible to ſuſpect that they could have any deſign to play the knave with us, they could not wiſh for a better opportunity to promote it, than by ſuch a power as is now ſaid to be put into their hands.

I hope, my remark on this article of news will not be conſtrued in a Jacobite ſenſe, even by the moſt proſtitute ſcribblers of the preſent times; but I muſt beg leave to expoſtulate a little with the public on that mean, infamous practice, which theſe writers have lately uſed, in explaining ſome of my papers into treaſonable libels; taking an occaſion from hence to appear formally in defence of the throne, and laying it down, as a point granted, that there is an actual, concerted deſign of ſetting aſide the preſent eſtabliſhment. This is a practice which may be of great ſervice to the real enemies of the preſent government; and every Jacobite in the kingdom may make uſe of it to publiſh the moſt explicit invectives on the King and his government, under the pretence of interpreting the implicit deſign of other writings. It is a practice which was never allowed of till now, and ought never to be allowed; for whatever may be the ſecret meaning of any author, ſuch explanations are certainly libels, which may have a very bad effect upon weak minds, and are puniſhable by the laws without any extraordinary methods of conſtruction. Theſe writers ought to remember the caſe of Sir Richard Steele, who publiſhed the Pretender's declaration at the beginning of the late reign, with an anſwer annexed; and although he did it with a very good deſign, yet it was univerſally allowed to be contrary to law; and, if his principles of loyalty had not been very well known, might have involved him in a ſevere proſecution. I ſhall make no reflexions on thoſe, who encouraged ſuch explanations; and thoſe who are hired to do it are beneath my notice. Let them empty all the trite common places of ſervile, injudicious flattery, and endeavour to make their court by ſuch nauſeous, diſhoneſt adulation, as, I am ſure, gives the moſt offence to thoſe perſons, to whom it is paid. Let them throw as much foul dirt at me as they pleaſe.

Let

Let them charge me with designs, which never entered into my thoughts, and cannot justly be imputed to me from any part of my conduct. God knoweth my heart, I am as zealous for the welfare of the present Royal Family as the most sordid of these sycophants. I am sensible, that our happiness dependeth on the security of his Majesty's title, and the preservation of the present government, upon those principles, which established them at the late glorious revolution; and which, I hope, will continue to actuate the conduct of Britons to the latest generations. These have always been my principles; and whoever will give himself the trouble of looking over the course of these papers, will be convinced that they have been my guide: But I am a blunt, plain-dealing, old man, who am not afraid to speak the truth; and as I have no relish for flattery myself, I scorn to bestow it on others. I have not, however, been sparing of just praise, nor slipt any seasonable opportunity to distinguish the royal virtues of their present Majesties *. More than this I cannot do; and more than this, I hope, will not be expected. Some of my expressions, perhaps, may have been thought too rough and unpolished for the climate of a court; but they flowed purely from the sincerity of my heart; and the freedom of my writings hath proceeded from my zeal for the interest of my king and country.

With regard to my adversaries, I will leave every impartial reader to judge, whether, even in private life, that man is not most to be depended upon, who, being inwardly convinced of the great and good qualities of his friend, never loadeth him with fulsome flatteries, but takes the honest liberty of warning him against the measures of those who are endeavouring to mislead him. The case is much

* King George II. and Queen Caroline his Consort.

ſtronger in public life; and a crown is beſet with ſo many difficulties, that even a Prince of the moſt conſummate wiſdom is not always ſufficiently guarded againſt the dangers which ſurround him, from the ſtratagems of artful miniſters, or the blunders of weak ones. Both of them may be equally bad miniſters, and purſue the ſame methods of ſupporting themſelves, by flattering him into meaſures which tend to his deſtruction.

But it is time to draw to a concluſion; and I can only add, that if I were really engaged, in any deſign, contrary to the intereſt of the preſent eſtabliſhment, I ſhould have ſat down contented, and ſecretly rejoiced at the affair, which occaſioned this paper, inſtead of giving myſelf and the reader ſo much trouble. *C. D.*

THE

ANSWER

TO THE

CRAFTSMAN.

SIR,

I Deteſt reading your papers becauſe I am not of your principles, and becauſe I cannot endure to be convinced. Yet, I was prevailed on to peruſe your *Craftſman* of December the 12th, wherein I diſcover you to be as great an enemy of this country, as you are of your own. You are pleaſed to reflect on a project I propoſed of making the children of Iriſh parents to be uſeful to the public inſtead of being burthenſome; and you venture to aſſert, that your own ſcheme is more charitable, of not permitting our Popiſh natives to be liſted in the ſervice of any foreign prince.

Perhaps, Sir, you may not have heard of any kingdom ſo unhappy as this, both in their imports and exports. We import a ſort of goods, of no intrinſic value, which coſteth us above forty thouſand pounds a-year to dreſs, ſcour, and poliſh, which altogether do not yield one penny advantage;

advantage; and we annually export above ſeven hundred thouſand pounds a year in another kind of goods, for which we receive not one ſingle farthing in return: Even the money paid for letters ſent in tranſacting this commerce being all returned to England. But now, when there is a moſt lucky opportunity offered to begin a trade, whereby this nation will ſave many thouſand pounds a-year, and England be a prodigious gainer, you are pleaſed, without a call, officiouſly, and maliciouſly, to interpoſe with very frivolous arguments.

It is well known, that, about ſixty years ago, the exportation of live cattle from hence to England was of great benefit to both kingdoms, until that branch of traffic was ſtopt by an act of parliament on your ſide, whereof you have ſufficient reaſon to repent. Upon which account, when another act paſſed your parliament, forbidding the exportation of live men to any foreign country, you were ſo wiſe as to put in a clauſe, allowing it to be done by his Majeſty's permiſſion, under his ſign-manual, for which, among other great benefits granted to Ireland, we are infinitely obliged to the Britiſh legiſlature. Yet this very grace and favour you, Mr. D'Anver, whom we never diſobliged, are endeavouring to prevent; which, I will take upon me to ſay, is a manifeſt mark of your diſaffection to his Majeſty, a want of duty to the miniſtry, and a wicked deſign of oppreſſing this kingdom, and a traiterous attempt to leſſen the trade and manufactures of England.

Our trueſt and beſt ally the Moſt Chriſtian King hath obtained his Majeſty's licence, purſuant to law, to export from hence ſome thouſand bodies of healthy, young living men, to ſupply his Iriſh regiments. The King of Spain, as you aſſert yourſelf, hath deſired the ſame civility, and ſeemeth to have at leaſt as good a claim; ſuppoſing then that theſe two potentates will only deſire leave to carry

off

off six thousand men between them to France and Spain, then by computing the maintenance of a tall, hungry Irishman, in food and cloaths, to be only at five pounds a-head, here will be 30,000 pounds *per annum* saved clear to the nation, for they can find no other employment at home besides begging, robbing, or stealing. But, if thirty, forty, or fifty thousand, (which we could gladly spare) were sent on the same errand, what an immense benefit must it be to us? And, if the two princes, in whose service they were, should happen to be at war with each other, how soon would those recruits be destroyed, then what a number of friends would the Pretender lose, and what a number of Popish enemies all true Protestants get rid of? Add to this, that then by such a practice the lands of Ireland, that want hands for tillage, must be employed in grazing, which would sink the price of wool, raw hides, butter and tallow, so that the English might have them at their own rates; and in return send us wheat to make our bread, barley to brew our drink, and oats for our horses, without any labour of our own.

Upon this occasion, I desire humbly to offer a scheme, which, in my opinion, would best answer the true interests of both kingdoms: For, although I bear a most tender filial affection for England, my dear native country; yet, I cannot deny but this noble island hath a great share in my love and esteem, nor can I express how much I desire to see it flourish in trade and opulence, even beyond its present happy condition.

The profitable land of this kingdom is, I think, usually computed at seventeen millions of acres, all which I propose to be wholly turned to grazing. Now, it is found by experience, that one grazier and his family can manage two thousand acres. Thus, sixteen millions eight hundred thousand acres may be managed by eight thousand four hundred

hundred families, and the fraction of two hundred thousand acres will be more than sufficient for cabbins, out-houses, and potatoe gardens; because it is to be understood, that corn of all sorts must be sent to us from England.

These eight thousand four hundred families may be divided among the four provinces, according to the number of houses in each province; and, making the equal allowance of eight to a family, the number of inhabitans will amount to 67 thousand two hundred souls: to these we are to add a standing army of twenty thousand English, which, together with their trulls, their bastards, and their horse-boys, will, by a gross computation, very near double the count, and be very sufficient for the defence and grazing of the kingdom, as well as to enrich our neighbours, expel popery, and keep out the Pretender. And lest the army should be at a loss for business, I think it would be very prudent to employ them in collecting the public taxes for paying themselves and the civil list.

I advise, that all our owners of these lands should live constantly in England, in order to learn politeness, and qualify themselves for employments: But, for fear of increasing the natives in this island, that an annual draught, according to the number born every year, be exported to whatever prince will bear the carriage; or transplanted to the English dominions on the American continent, as a screen between his Majesty's English subjects and the savage Indians.

I advise likewise, that no commodity whatsoever, of this nation's growth, should be sent to any other country, except England, under the penalty of high treason; and that all the said commodities shall be sent in their natural state, the hides raw, the wool uncombed, the flax in the stub, excepting only fish, butter, tallow, and whatever else will be spoiled in the carriage. On the contrary;

contrary, that no goods whatſoever ſhall be imported hither, except from England, under the ſame penalty: That England ſhould be forced, at their own rates, to ſend us over cloaths ready made, as well as ſhirts and ſmocks to the ſoldiers and their trulls: all iron, wooden, and earthen ware; and whatever furniture may be neceſſary for the cabbins of graziers, with a ſufficient quantity of gin, and other ſpirits, for thoſe who can afford to get drunk on holidays.

As to the civil and eccleſiaſtical adminiſtration, which I have not yet fully conſidered, I can ſay little; only with regard to the latter, it is plain, that the article of paying tythe for ſupporting ſpeculative opinions in religion, which is ſo inſupportable a burthen to all true proteſtants, and to moſt churchmen, will be very much leſſened by this expedient; becauſe dry cattle pay nothing to the ſpiritual hireling, any more than imported corn; ſo that the induſtrious ſhepherd and cowherd may ſit, every man under his own blackberry buſh, and on his own potatoe-bed, where this happy iſland will become a new Arcadia.

I do likewiſe propoſe, that no money ſhall be uſed in Ireland, except what is made of leather, which likewiſe ſhall be coined in England, and imported; and that the taxes ſhall be levied out of the commodities we export for England, and there turned into money for his Majeſty's uſe; and the rents to landlords diſcharged in the ſame manner This will be no manner of grievance, for we already ſee it very practicable to live without money, and ſhall be more convinced of it every day. But whether paper ſhall continue to ſupply that defect, or whether we ſhall hang up all thoſe who profeſs the trade of bankers, (which latter I am rather inclined to) muſt be left to the conſideration of wiſer politicians.

That

That which maketh me more zealouſly bent upon this ſcheme is, my deſire of living in amity with our neighbouring brethren; for we have already tried all other means, without effect, to that bleſſed end; And, by the courſe of meaſures taken for ſome years paſt, it ſhould ſeem that we are all agreed in the point:

This expedient will be of great advantage to both kingdoms, upon ſeveral accounts: For, as to England, they have a juſt claim to the balance of trade on their ſide with the whole world; and therefore our anceſtors and we, who conquered this kingdom for them, ought in duty and gratitude, to let them have the whole benefit of that conqueſt to themſelves; eſpecially, when the conqueſt was amicably made, without bloodſhed, by ſtipulation between the Iriſh princes and Henry II. by which they paid him, indeed, not equal homage with what the electors of Germany do to the emperor, but very near the ſame that he did to the king of France for his French dominions.

In conſequence of this claim from England, that kingdom may very reaſonably demand the benefit of all our commodities in their natural growth, to be manufactured by their people, and a ſufficient quantity of them for our uſe to be returned hither fully manufactured.

This, on the other ſide, will be of great benefit to our inhabitants the graziers, when time and labour will be too much taken up in manuring their ground, feeding their cattle, ſhearing their ſheep, and ſending over their oxen fit for ſlaughter; to which employments they are turned by nature, as deſcended from the Scythians, whoſe diet they are ſtill ſo fond of. So Virgil deſcribeth it:

Et lac concretum cum ſanguine bibit equino.

Which

Which, in Engliſh, is Bonnyclabber *, mingled with the blood of horſes, as they formerly did, until about the beginning of the laſt century, when luxury, under the form of politeneſs, began to crèep in, they exchanged the blood of horſes for that of their black cattle; and, by conſequence, became leſs warlike than their anceſtors.

Although I propoſed that the army ſhould be collectors of the public revenues, yet I did not thereby intend that thoſe taxes ſhould be paid in gold or ſilver; but in kind, as all other rent. For the cuſtom of tenants making their payments in money, is a new thing in the world, little known in former ages, nor generally practiſed in any nation at preſent, except this iſland, and the ſouthern parts of Britain. But, to my great ſatisfaction, I foreſee better times; the ancient manner beginneth to be now practiſed in many parts of Connaught, as well as in the county of Corke, where the 'ſquires turn tenants themſelves, divide ſo many cattle to their ſlaves, who are to provide ſuch a quantity of butter, hides, or tallow, ſtill keeping up their number of cattle; and carry the goods to Corke, or other port towns, and then ſell them to merchants. By which invention there is no ſuch thing as a ruined farmer to be ſeen; but the people live with comfort on potatoes and bonnyclabber, neither of which are vendible commodities abroad.

* Think, four-milk.

THE

MEMOIRS

OF

CAPT. JOHN CREICHTON;

From his own MATERIALS.

Drawn up and digested by

Dr. J. SWIFT, D. S. P. D.

First printed in the Year 1731.

THE

PRINTER's

ADVERTISEMENT.

WHEN Dr. Swift was at Sir Arthur Acheſon's at Markethill in the county of Armagh, an old gentleman was recommended to him, as being a remarkable cavalier in the reigns of Charles II. James II. and William III. who had behaved with great loyalty and bravery in Scotland during the troubles of thoſe reigns, but was neglected by the government, although he deſerved great rewards from it. As he was reduced in his circumſtances, Dr. Swift made him a handſome preſent; but ſaid at the ſame time, "Sir, this trifle cannot ſupport "you long, and your friends may grow tired of "you; therefore I would have you contrive ſome "honeſt means of getting a ſum of money, ſuffi- "cient to put you into a way of life of ſupporting "yourſelf with independency in your old age." To which Captain Creichton (for that was the gentleman's name) anſwered, "I have tired all my "friends, and cannot expect any ſuch extraordina- "ry favours." Then Dr. Swift replied, "Sir, I "have heard much of your adventures; that they "are freſh in your memory; that you can tell "them with great humour; and that you have ta- "ken memorandums of them in writing." To

which the Captain ſaid, " I have; but no one can " underſtand them but myſelf." Then. Dr Swift rejoined, " Sir, get your manuſcripts, read them " to me, and tell me none but genuine ſtories, and " then I will place them in order for you, prepare " them for the preſs, and endeavour to get you " a ſubſcription among my friends, as you may " do among your own." The Captain, ſoon after, waited on the Dean with his papers, and related many adventures to him; which the Dean was ſo kind as to put in order of time, to correct the ſtyle, and make a ſmall book of, intituled, The MEMOIRS OF CAPTAIN JOHN CREICHTON. A ſubſcription was immediately ſet on foot, by the Dean's Intereſt and recommendation, which raiſed for the Captain above two hundred pounds, and made the remaining part of his life very happy and eaſy.

TO THE

READER.

THE author of these Memoirs, Captain John Creighton, is still alive, and resides in the northern part of this kingdom. He is a very honest and worthy man, but of the old stamp; and, it is probable, that some of his principles will not relish very well in the present disposition of the world. His Memoirs are therefore to be received like a posthumous work, and as containing facts, which very few alive, except himself, can remember: Upon which account, none of his generous subscribers are, in the least, answerable for many opinions relating to the public, both in church and state, which he seems to justify; and, in the vindication of which, to the hazard of his life, and the loss of his fortune, he spent the most useful part of his days. Principles, as the world goes, are little more than fashion, and the apostle tells us, that *the Fashion of this world passeth away.* We read with pleasure the memoirs of several authors, whose party we disapprove, if they be written with nature and truth. Curious men are desirous to see what can be said on both sides; and even the virulent flat relation of Ludlow, though written in the spirit of rage, prejudice, and vanity, doth not want its advocates. This inclines me to think, that the Memoirs of Captain Creichton may not be unacceptable to the curious of every party; because, from my knowledge of the man, and the testimony of several considerable persons, of different political denominations, I am confident, that he hath not

not inſerted one paſſage or circumſtance, which he did not know, or, from the beſt intelligence he could get, believed to be true.

Theſe Memoirs are therefore offered to the world in their native ſimplicity. And it was not with little difficulty, that the author was perſuaded by his friends to recollect and put them in order, chiefly for his own juſtification, and partly by the importunity of ſeveral eminent gentlemen, who had a mind that they ſhould turn to ſome profit to the author.

The Captain having made over all his little eſtate to a beloved daughter, upon her marriage, on the condition of being entertained in her houſe for the ſmall remainder of his life, hath put it out of his own power, either to ſupply his incidental wants, to pay ſome long-contracted debts, or to gratify his generous nature in being further uſeful to his family; on which accounts, he deſires to return his moſt humble thanks to his worthy ſubſcribers; and hopes, they will conſider him no further than as an honeſt, well-meaning man, who, by his own perſonal courage and conduct, was able to diſtinguiſh himſelf, under many diſadvantages, to a degree, that few private lives have been attended with ſo many ſingular and extraordinary events.

Beſides the great ſimplicity in the ſtyle and manner of the author, it is a very valuable circumſtance, that his plain relation corrects many miſtaken paſſages in other hiſtorians, which have too long paſſed for truths; and whoever impartially compares both, will probably decide in the Captain's favour: For the memory of old men is ſeldom deceived, in what paſſed in their youth and vigour of age: And, if he hath, at any time, happened to be miſtaken in circumſtances of time or place, (with neither of which I can charge him) it was certainly againſt his will. Some of his own perſonal diſtreſſes and actions,

tions, which he hath related, might be almoſt the ſubject of a tragedy

Upon the whole, comparing great things to ſmall, I know not any memoirs that more reſemble thoſe of Philip *de Comines* (which have received ſo univerſal approbation) than theſe of Captain Creichton, which are told in a manner equally natural, and with equal appearance of truth, altho', I confeſs, upon affairs in a more obſcure ſcene, and of leſs importance.

J. S.

MEMOIRS

OF

Capt. JOHN CREICHTON.

THE former part of my life having been attended with ſome paſſages and events, not very common to men of my private and obſcure condition, I have (perhaps induced by the talkativeneſs of old age) very freely and frequently communicated them to ſeveral worthy gentlemen, who were pleaſed to be my friends, and ſome of them my benefactors. Theſe perſons profeſſed themſelves to be ſo well entertained with my ſtory, that they often wiſhed it could be digeſted into order, and publiſhed to the world, believing that ſuch a treatiſe, by the variety of incidents, written in a plain unaffected ſtyle, might be, at leaſt, ſome *amuſement* to indifferent readers; of ſome *example* to thoſe who deſire ſtrictly to adhere to their duty and principles; and might ſerve to vindicate *my reputation* in Scotland, where I am well known; that kingdom having been the chief ſcene of my acting, and where I have been repreſented by a fanatic rebellious party, as a *perſecutor of the ſaints*, and a *man of blood*.

Having loſt the benefit of a thorough ſchool-education by a moſt indiſcreet marriage, in all *worldly views*, although to a very good woman; and, in conſequence thereof, being forced to ſeek my fortune

fortune in Scotland as a ſoldier, where I forgot all the little I had learned, the reader cannot reaſonably expect to be much pleaſed with my ſtyle, or method, or manner of relating: It is enough, if I never wilfully fail in point of truth, nor offend by *malice* or *partiality*. My memory, I thank God, is yet very perfect as to things long paſt, although, like an old man, I retain but little of what hath happened ſince I grew into years.

I am likewiſe very ſenſible of an infirmity in many authors, who write their own memoirs, and are apt to lay too much weight upon trifles, which they are vain enough to conceive the world to be as much concerned in as themſelves; yet I remember that Plutarch, in his lives of great men, (which I have read in the Engliſh tranſlation) ſays, that the nature and diſpoſition of a man's mind may be often better diſcovered by a *ſmall circumſtance*, than by an action or event of the *greateſt importance*. And, beſides, it is not improbable that grey hairs may have brought upon me a *vanity*, to deſire that poſterity may know what manner of man I was.

I ly under another diſadvantage, and indeed a very great one, from the wonderful *change of opinions*, ſince I firſt made any appearance in the world. I was bred under the principles of the ſtricteſt *loyalty* to my prince, and in an exact conformity in *diſcipline*, as well as *doctrine*, to the *church* of England; which are neither altered nor ſhaken to this very day; and I am now too old to mend. However, my different ſentiments, ſince my laſt troubles after the revolution, have never had the leaſt influence either upon my actions or diſcourſe. I have ſubmitted myſelf with entire reſignation, according to St. Paul's precept, *to the powers that be*. I converſe equally with all parties, and am equally favoured by all; and, God knows, it is now of little conſequence what my opinions are, under ſuch a weight of age and infirmities,

with

with a very ſcanty ſubſiſtence, which, inſtead of *comforting*, will hardly *ſupport* me.

But there is another point, which requires a better *apology* than I am able to give: A judicious reader will be apt to cenſure me, and, I confeſs, with reaſon enough, as guilty of a very fooliſh *ſuperſtition* in relating my dreams, and how I was guided by them with ſucceſs, in diſcovering one or two principal *Covenanters*. I ſhall not eaſily allow myſelf to be, either by *nature* or *education*, more *ſuperſtitious* than other men; but I take the truth to be this: Being then full of *zeal* againſt *enthuſiaſtical Rebels*, and better informed of their lurking-holes than moſt officers in the army, this made ſo ſtrong an impreſſion on my mind, that it affected my dreams, when I was directed to the moſt probable places, almoſt as well as if I had been *awake*, being guided in the night by the ſame *conjectures* I had made in the day. There could poſſibly be no more in the matter; and God forbid I ſhould pretend to a ſpirit of *divination*, which would make me reſemble thoſe very *hypocritical Saints*, whom it was both my *duty*, and *inclination*, to bring to juſtice, for their many horrid *blaſphemies* againſt *God*, *rebellions* againſt their *Prince*, and *barbarities* towards their *Countrymen* and *fellow-chriſtians*.

My great grandfather, Alexander Creighton, of the houſe of Dumfries in Scotland, in a feud between the Maxwells and the Johnſtons, (the chief of the Johnſtons being the Lord Johnſton, anceſtor of the preſent Marquis of Annandale) ſiding with the latter, and having killed ſome of the former, was forced to fly into Ireland, where he ſettled near Kinard, then a woody country, and now called *Catidon:* But within a year or two, ſome friends and relations of thoſe Maxwells who had been killed in the feud, coming over to Ireland, to purſue their revenge, lay in wait for my grandfather in the wood, and ſhot him dead, as he was going

going to church. This accident happened about the time that James VI. of Scotland came to the crown of England.

Alexander, my great grandfather, left two ſons, and as many daughters; his eldeſt ſon John, lived till a year or two after the rebellion in 1641. His houſe was the firſt in Ulſter ſet upon by the Iriſh, who took and impriſoned him at Dungannon; but, fortunately making his eſcape, he went to Sir Robert Stuart, who was then in arms for the king, and died in the ſervice.

This John, who was my grandfather, left two ſons, Alexander my father, and a younger ſon, likewiſe named *John*, who being a child but two or three years old at his father's death, was invited to Scotland by the Lady Drumfries, there educated by her, and ſent to ſea: He made ſeveral voyages to and from Barbadoes, then ſettled in Scotland, where he died ſome time after the Reſtoration, leaving, beſide a daughter, one ſon, who, at my charges, was bred up a phyſician, and proved ſo famous in his profeſſion, that he was ſent by her late Majeſty Queen Anne, to cure the king of Portugal of the venereal diſeaſe. He had a thouſand pounds paid him in hand, before he began his journey; but when he arrived at Liſbon, the Portugueze council and phyſicians diſſuaded that king from truſting his perſon with a foreigner. However, his majeſty of Portugal ſhewed him ſeveral marks of his eſteem; and, at parting, preſented him with a very rich jewel, which he ſold afterwards for five hundred guineas. He ſtayed there not above ſix weeks; during which time, he got conſiderable practice. After living many years in London, where he grew very rich, he died November 1726, and, as it is believed, without making a will, which is very probable; becauſe, although he had no children, he left me no legacy, who was his couſin-german, and had been his

greateſt benefactor, by the care and expence of his education. Upon this matter, I muſt add one circumſtance more, how little ſignificant ſoever it may be to others. Mr. Archdeacon Maurice being at London, in order to his journey to France, on account of his health, went to viſit the doctor, and put him in mind of me, urging the obligations I had laid upon him. The doctor agreed to ſend me whatever ſum of money the Archdeacon ſhould think *reaſonable*, and deliver it to him on his return from his travels; but unfortunately the doctor died two or three days before the Archdeacon came back.

Alexander, my father, was about eighteen years old in 1641, The Iriſh rebellion then breaking out, he went to Captain Gerard Irvin, his relation, who was then captain of horſe, and afterwards knighted by King Charles II. This gentleman having a party for the king, ſoon after joined with Sir Robert Stuart in the county of Donegal; where, in the courſe of thoſe troubles, they continued ſkirmiſhing, ſometimes with the Iriſh rebels, and ſometimes with thoſe of the Engliſh parliament, after the rebellion in England began; till at length Captain Irvin, and one Mr. Stuart, were taken priſoners, and put in goal in Derry; which city was kept for the parliament againſt the king, by Sir Charles Coote. Here my father performed a very memorable and gallant action, in reſcuing his relation Captain Irvin, and Mr. Stuart. I will relate this fact in all its particulars, not only becauſe it will do ſome honour to my father's memory, but likewiſe becauſe, for its boldneſs and ſucceſs, it ſeems to me very well to deſerve recording.

My father having received information, that Sir Charles Coote, governour of Derry, had publicly declared, that Captain Irvin and his companion, ſhould be put to death within two or three days,

communicated

communicated this intelligence to ſeven truſty friends, who all engaged to aſſiſt him, with the hazard of their lives, in delivering the two gentlemen from the danger that threatened them. They all agreed that my father, and three more, at the hour of ſix in the morning, when the weſt-gate ſtood open, and the draw-bridge was let down for the governor's horſes to go out to water, ſhould ride in, one by one, after a manner as if they belonged to the town, and there conceal themſelves in a friend's houſe till night; at which time my father was to acquaint Captain Irvin, and his fellow-priſoner with their deſign, which was to this purpoſe: That, after concerting meaſures at the priſon, my father ſhould repair to a certain place on the city-wall, and give inſtructions to the four without, at twelve at night: Accordingly, next morning, as ſoon as the gate was open, my father, with his three comrades, got into the town, and the ſame night having ſettled matters with the two gentlemen, that they ſhould be ready at ſix next morning, at which hour, he and his three friends ſhould call upon them; he then went to the wall, and directed the four, who were without, that as ſoon as they ſhould ſee the gate open and the bridge drawn, one of them ſhould walk up to the centry, and ſecure him from making any noiſe, by holding a piſtol to his breaſt; after which, the other three ſhould ride up, and ſecure the room where the by-guard lay, to prevent them from coming out: Moſt of the garriſon were in their beds, which encouraged my father, and his friends, and much facilitated the enterpriſe: Therefore preciſely at ſix o'clock, when the by-guard and centry at the weſtern gate were ſecured by the four without, my father and the other three within being mounted on horſeback, with one ſpare horſe, in the habit of town's-people, with cudgels in their hands, called at the goal-door, on pretence to ſpeak to Cap-

tain Irvin and Mr. Stuart. They were both walking in a large room in the goal, with the goaler and three ſoldiers attending them; but theſe not ſuſpecting the perſons on horſeback before the door, whom they took to be inhabitants of the town, my father aſked Capt. Irvin, whether he had any commands to a certain place, where he pretended to be going? the Captain made ſome anſwer, but ſaid they ſhould not go before they had drank with him; then giving a piece of money to one of the ſoldiers, to buy a bottle of ſack at a tavern a good way off, and pretending likewiſe ſome errand for another ſoldier, ſent him alſo out of the way; there being none now left to guard the priſoners but the goaler and the third ſoldier, Capt. Irvin leapt over the hatch-door, and as the goaler leapt after, my father knocked him down with his cudgel. While this was doing, Mr. Stuart tript up the ſoldier's heels, and immediately leapt over the hatch. They both mounted, Stuart on the horſe behind my father, and Irvin on the ſpare one, and in a few minutes came up with their companions at the gate, before the main-guard could arrive, although it was kept within twenty yards of the goal door.

I ſhould have obſerved, that as ſoon as Captain Irvin and his friend got over the hatch, my father and his comrades put a couple of broad ſwords into their hands, which they had concealed under their cloaks, and at the ſame time drawing their own, were all ſix determined to force their way againſt any who offered to obſtruct them in their paſſage; but the diſpatch was ſo ſudden, that they got clear out of the gate before the leaſt *oppoſition* could be made. They were no ſooner gone than the town was alarmed: Coote, the Governor, got out of his bed, and ran into the ſtreets in his ſhirt, to know what the hubbub meant, and was in a great rage at the *accident*. The *adventurers* met the

the Governor's groom, coming back with his master's horſes from watering; they ſeized the horſes, and got ſafe to Sir Robert Stuart's, about four miles off, without loſing one drop of blood in this *hazardous enterpriſe*.

This *gallant perſon* (if I may ſo preſume to call my *father*) had above *twenty children* by his wife Anne Maxwell, of the family of the Earl of Niddiſdale, of whom I was the eldeſt; they all died young except myſelf, three other boys, and two girls; who lived to be men and women. My ſecond brother I took care to have educated at Glaſgow, but he was drowned at two-and twenty years old, in a ſtorm, on his return to Ireland. The other two died Captains abroad, in the ſervice of King William.

I was born on the 8th day of May 1648, at Caſtleſin, in the county of Donegal. I made ſome ſmall progreſs in learning at the ſchool of Dungannon; but when I was eighteen years old, I very inconſiderately married Mrs. Elizabeth Dalgarno, my ſchoolmaſter's daughter, by whom I have had *thirteen children*, who all died young except two daughters, married to two brothers, James and Charles Young of the county of Tyrone.

Having been ſo very young when I married, I could think of no other courſe to advance my fortune, than by getting into the army. Captain Irvin, often mentioned already, had a brother who was a phyſician at Edinburgh, to whom he wrote in my favour, deſiring he would recommend me to the Marquis of Atholl and others, then at the head of affairs in Scotland; this was in the year 1674. There were then but one troop of horſe-guards, (whereof the Marquis was Colonel) and one regiment of foot-guards, commanded by the Earl of Linlithgow, in that kingdom; and they conſiſted chiefly of gentlemen.

Dr. Irvin, phyſician to the horſe-guards, accordingly

dingly presented me to the Marquis of Atholl, requesting that I might be received into his troop. His Lordship pretending there was no vacancy, was, by the doctor, threatened, in a free jesting manner, with a dose of poison, instead of physic, the first time he should want his skill; *Weel, weel, then*, quoth the Marquis, what is your friend's name? *Deel tak' me*, answered the doctor, *gin I ken*; whereupon I was called in, to write my name in the roll. I was then ordered to repair to the troop at Stirling, with directions to Lieutenant-Colonel Cockburn, the commanding officer, to put me into which of the four squadrons, whereof the troops consisted, he thought fit. He thereupon placed me in his own, and appointed me my quarters.

Soon after this, the conventicles growing numerous in the west, several parties were drawn out to suppress them; among whom I never failed to make one, in hopes thereby to be taken notice of by my commanders, for I had nothing to recommend me, except my *activity*, *diligence*, and *courage*, being a stranger, and born out of that kingdom.

My first action, after having been taken into the guards, was, with a dozen gentlemen more, to go in quest of Mas David Williamson, a noted *covenanter*; since made more famous in the book called the *Scotch Presbyterian eloquence*. I had been assured, that this Williamson did much frequent the house of my Lady Cherrytree, within ten miles of Edinburgh; but when I arrived first with my party about the house, the lady well knowing our errand, put Williamson to bed to her daughter, disguised in a *woman's night dress*. When the troopers went to search in the young lady's room, her mother pretended that she was not well; and Williamson so managed the matter, that when the daughter raised herself a little in the bed, to let the troopers

troopers ſee her, they did not diſcover him, and ſo went off diſappointed. But the young lady proved with child; and Williamſon, to take off the ſcandal, married her in ſome time after. This Williamſon married five or ſix wives ſucceſſively, and was alive in the reign of Queen Anne; at which time I ſaw him preaching in one of the kirks at Edinburgh. It is ſaid that King Charles the Second, hearing of Williamſon's behaviour in Lady Cherrytree's houſe, wiſhed to ſee the man that diſcovered ſo much vigour while his troopers were in ſearch of him: And, in a merry way, declared, that when he was in the Royal-Oak, he could not have kiſſed the *bonnieſt laſs in Chriſtendom*.

Some time after this, Thomas Dalziel, General of the forces in Scotland, an excellent ſoldier, who had been taken priſoner at the famous battle of Worceſter, and ſent priſoner to the tower, eſcaping from thence into Muſcovy, was made General to the Czar; and returning home, after the Reſtoration, was preferred by the King, to be General of the forces in Scotland, in which poſt he continued till his death, which happened a little before the Revolution. This General commanded fifty of the foot guards, with an Enſign, to accompany me, and to follow my directions, in the purſuit of a *notorious rebel*, one Adam Stobow, a farmer in Fife, near Culroſs. This fellow had gone through the weſt, endeavouring to ſtir up ſedition in the people, by his great ſkill in *canting* and *praying*. There had been ſeveral parties ſent out after him, before I and my men undertook the buſineſs, but they could never diſcover him. We reached Culroſs at night, where I directed the Enſign and all the men, to ſecure three or four rebels who were in the place, while I, with two or three of the ſoldiers to aſſiſt me, went to Stobow's houſe, about a mile and a half from Culroſs, by break of day, for fear ſome of his friends might give him notice.

Before

Before I got to the houſe, I obſerved a kiln in the way, which I ordered to be ſearched, becauſe I found there an heap of ſtraw in the paſſage, up to the kiln-pot. There I found Stobow lurking, and carried him to Culroſs, although his daughter offered me an hundred dollars to let him go. We returned immediately to the General at Edinburgh, with Stobow and the priſoners taken by the Enſign at Culroſs. They continued a while in confinement, but Stobow, at his trial, found friends enough to ſave his life, and was only baniſhed; yet he returned home a year after, and proved as troubleſome and ſeditious as ever, till, at the fight of Bothwel Bridge, it was thought he was killed, for he was never heard of afterwards.

During the time I was in the guards, about two years after the affair of Mas David Williamſon, at the Lady Cherrytree's, I was quartered with a party at Bathgate, which is a ſmall village, twelve miles from Edinburgh. One Sunday morning, by break of day, I and my comerade, a gallant Highland gentlemen of the name of Grant, went out diſguiſed in *grey coats* and *bonnets*, in ſearch after ſome *conventicle*. We travelled on foot eight or ten miles into the wild mountains, where we ſpied three fellows on the top of an hill, whom we conjectured to ſtand there as ſpies, to give intelligence to a *conventicle*, when any of the king's troopers ſhould happen to come that way. There they ſtood, with long poles in their hands, till I and my friend came pretty near, and then they turned to go down the hill. When we obſerved this, we took a little compaſs, and came up with them on the other ſide; whereupon they ſtood ſtill, leaning on their poles. Then I bounced forward upon one of them, and ſuddenly ſnatching the pole out of his hand, aſked him why he carried ſuch a pole on the Lord's day? and at the ſame time, knocked him down with it. My comerade imediately ſeized

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on the second and laid him flat, by a grip of his hair; but the third took to his heels, and ran down the hill. However, having left my friend to guard the two former, I overtook the last, and felled him likewise; but the place being steep, the violence with which I ran, carried me a good way down the hill before I could recover myself, after the stroke I had given; and by the time I could get up again to the place where he lay, the rogue had got on his feet, and was fumbling for a side-pistol that hung at his belt, under his upper coat; which as soon as I observed, I fetched him to the ground a second time with the pole, and seized on his pistol; then leading him up to the other two, I desired my friend to examine their pockets, and see whether they carried any powder or ball, but we found none.

We then led our prisoners down the hill, at the foot of which there was a bog, and on the other side a man sitting on a rock; when we advanced near him, leaving our prisoners in the keeping of my friend, I ran up towards the man, who fled down on the other side. As soon as I had reached the top of the rock, there appeared a great number of people, assembled in a glin, to hear the preaching of Mas John King, as I understood afterward, whose voice was so loud, that it reached the ears of those who were at the greatest distance, which could not, I think, be less than a quarter of a mile; they all standing before him, and the wind favouring the strength of his lungs. When my friend had brought the three prisoners to the top of the rock, where I waited for him, they all broke loose, and ran down to the *conventicle*: But my friend advancing within about forty yards of that rabble, commanded them in his Majesty's name to depart to their own homes. Whereupon, about forty of their number, with poles in their hands, drew out from the rest, and advanced against us

two

two, who had the *courage*, or rather the *temerity*, to face ſo great a company, which could not be fewer than a thouſand. As this party of theirs was preparing with their long poles to attack me and my friend, it happened very luckily, that a fine gelding, ſadled and bridled, with a pillion likewiſe upon him, came up near us, in ſearch for better graſs; I caught the horſe, and immediately mounted him, which the reſt of the *conventiclers* obſerving, they broke up and followed as faſt as they could, ſome on horſeback, and the reſt on foot, to prevent me from going off with the horſe; but I put him to the gallop, and ſuffering him to chuſe his own way through the mountain, which was full of *bogs* and *hags*, got out of reach. My friend kept up with me as long as he could, but having run a mile through ſuch difficult places, he was quite ſpent, and the *conventiclers* hard at his heels; whereupon he called to me for aſſiſtance, and I alighting, put him upon the horſe, bidding him to make the beſt of his way to the laird of Podiſhaw's, about two miles off. By this time we ſaw twelve *covenanters* on horſeback, who advanced towards us by a ſhorter cut, and blocked up a gap, through which we were, of neceſſity, to paſs. I undertook to clear the gap for my friend, and running towards the rogues, with my broad ſword and piſtol, ſoon forced them to open to the right and left: My comerade got through, and was purſued a good way; but he ſo laid about him with his broad ſword, that the purſuers, being unarmed, durſt nor ſeize him. In the mean time I, who was left on foot, kept the *covenanters*, who followed me at a proper diſtance; but they pelted me with clods, which I ſometimes returned, till at laſt, after chaſing me about a mile, they ſaw a party of troopers in red, paſſing by, at ſome diſtance; and then they gave over their purſuit.

The troopers, obſerving my friend galloping and purſued,

purſued, imagined he was ſome *fanatic preacher*, till they came to an old woman on a hill, whom my friend had deſired to deny his being gone that way; upon which they went off to their quarters, and he got ſafe to Poddiſhaw's, whether I ſoon after arrived. The laird of Poddiſhaw had been that day at church; from whence, returning with the laird of Pocammock, who lived about a mile off, they both wondered how the horſe got thither, for Pocammock was the owner of the horſe, and his lady had rode on it that day to the *conventicle*, without her huſband's knowledge, having been ſeduced thither by ſome fanatic neighbours, for ſhe had never been at their meetings before. My friend and I acquainted the two lairds with the whole adventure of that day: And, after dinner, Pocammock requeſted to let him have the horſe home, thereby to ſtifle any reflexion his lady might bring upon him, or herſelf, by going to a *conventicle*; he likewiſe invited us to dine next day at his houſe, where the horſe ſhould again be delivered to me, as juſtly forfeited by the folly of his wife. We went accordingly with the laird of Poddiſhaw, and dined at Pocammock's, where the horſe was ordered to be led out into the court, in the ſame accoutrements as I found him the day before: But obſerving the lady in tears, I told her, that if ſhe would give me her promiſe, never to go to a *conventicle* again, I would beſtow her the horſe, and conceal what had paſſed; ſhe readily complied, and ſo the matter was made up. However, the laird her huſband aſſured me, that no horſe in Scotland ſhould be better paid for; and, being a leading man in the country, and his lady diſcovering the names of thoſe who had been at the *conventicle*; he ſent for them, and perſuaded them, as they valued their quiet, to make up a purſe for me and my friend, which they accordingly did; and we both

both lived plentifully a twelvemonth after, on the price of that horſe.

This adventure, making much noiſe at Edinburgh, was the occaſion of my being ſent for up thither, by the Marquis of Atholl, my Colonel, who, in a very friendly manner, expoſtulated with me upon my raſhneſs; as indeed he had too much reaſon to do; neither was I able to ſay any thing in my own juſtification. However, ſince what I had done, diſcovered my loyalty for my Prince, my zeal for the church, and my deteſtation of all rebellious principles; his lordſhip ever after gave me many marks of his friendſhip.

Accordingly, theſe ſervices gave me ſo much credit with the General, that he promiſed to apply to the government, in my favour, for ſome preferment in the army, upon the firſt opportunity, which happened about a year afterwards. For the ſeditious humours in the weſt ſtill increaſing, it was thought proper, that three independent troops of horſe, and as many dragoons, ſhould be raiſed to ſuppreſs the rebels. Whereupon Mr. Francis Stuart, grandſon to the Earl of Bothwell, a private gentleman in the horſe-guards, like myſelf, and my intimate acquaintance, was ſent for in haſte, by the General; becauſe the council of Scotland was then writing to the King; that his Majeſty would pleaſe to grant commiſſions to thoſe perſons, whoſe names were to be ſent up to London that very night, Mr. Stuart gave me notice of this: Whereupon, although I was not ſent for, I reſolved to go up with him to Edinburgh, and ſolicit for myſelf. When I arrived there, and attended the General, his firſt queſtion was in a humorous manner, *Wha the Deel ſent for you up?* I anſwered, that I hoped his Excellency would now make good his promiſe of preferring me, ſince ſo fair an opportunity offered at preſent. On this occaſion the General ſtood my firm friend, and although the ſons and brothers

brothers of lords and baronets, and other perſons of quality ſolicited to be made lieutenants and cornets, in theſe new raiſed troops, yet the general, in regard to my ſervices, prevailed with the council, that I might be appointed Lieutenant to Mr. Stuart, who was then made captain of dragoons.

Soon after this, the archbiſhop of St. Andrews was murdered by the laird of Hackſton and Balfour, aſſiſted by four poor weavers. Hackſton, before this horrid action, was reputed an honeſt and gallant man; but his friendſhip for his brother-in-law Balfour, drew him in to commit this inhuman murder. Balfour, who had been the Archbiſhop's chamberlain (for ſo in Scotland we call a great man's ſteward) whether by negligence or diſhoneſty, was ſhort in his payments to his lord; and the fear of being called to an account, was a principal motive to aſſaſſinate his maſter: However, he pretended likewiſe a great zeal for the kirk, whereof he looked upon the archbiſhop as the greateſt oppreſſor. It is certain, that the lower people mortally hated the archbiſhop, on pretence that his Grace had deſerted their communion: And the weavers who were accomplices of Balfour, believed they did God ſervice in deſtroying an enemy of the kirk; and accordingly all the murderers were eſteemed and ſtiled *Saints*, by that rebellious faction.

After the murder of the archbiſhop, ſeveral parties in the weſt took up arms, under the leading of Robert Hamilton, ſecond ſon to Sir Willim Hamilton of Preſton, the unworthy ſon of a moſt worthy father: Whereupon the council met, and ſent for Graham, then laird of Clavers, afterwards created Viſcount Dundee, by King James VII. This noble perſon was, at that time, captain of one of thoſe independent troops of horſe, which, as I have already mentioned, were raiſed before the murder of the archbiſhop. The council therefore

ordered him to march with a detachment of one hundred and twenty dragoons, and a lieutenant, with his own troop, in purſuit of the rebels. Clavers was obliged not to open his commiſſion, until he came in ſight of them. In his march he took Mas John King, one of their principal preachers. Clavers carried King along until he came in ſight of the enemy, at Drumclog, eight miles from Hamilton. There the preacher was guarded by a dragoon-centry, at a little cabbin, on the top of the hill, while Clavers, opening his commiſſion, found himſelf commanded to fight the rebels, let their number be ever ſo great, with thoſe *hundred and twenty dragoons*.

But before I proceed to tell the iſſue of this affair, I muſt digreſs a little upon the ſubject of Mas John King, above mentioned. When I was in the guards, ſometime after I had miſſed Williamſon, at lady Cherrytree's houſe; the government hearing that this John King was beginning to hold his *conventicles* not far from Sterling, where the troop of horſe then lay, ordered the commanding officer there, to ſend a party out to take him, and bring him up to the council. I was pitched upon, with a ſmall detachment, to perform this ſervice. I went to my Lord Cardroſſe's houſe, to whoſe lady King was chaplain; there I took him, and delivered him to the council. This preacher had gotten the lady's woman with child, about four or five months before, and, it is ſuppoſed, had promiſed her marriage, provided the lady would ſtand his friend in his preſent diſtreſs; whereupon ſhe was ſo far his friend, as to get him bailed, on her engaging he ſhould hold no more *conventicles*: However he went to the hills, and there preached the people to arms; and in ſeveral towns, as Kirkubry, Lanerick, and Sanchar in particular, in company with Cameron, ſet up *declarations* on the market-croſſes againſt the King, whom he *excommunicated*, with all his *adherents*. Thus he continued till Clavers

vers took him at Drumclog, as is above mentioned, where he got off again, until I took him a third time, after the battle of Bothwell-Bridge, which shall be related in its proper place.

The Rebels at Drumclog were eight or nine thousand strong: Their leader, as I have said before, was Robert Hamilton, second brother to the loyal house of Preston, but a *profligate*, who had spent all his *patrimony*. There were likewise among them the lairds of Knockgray and Fruah, with many other gentlemen of fortune, whose names I have forgot, Clavers's men, with the addition of some few that came in to him, did not exceed one hundred and eighty; yet, pursuant to his orders, he was forced to fight the enemy; but being so vastly out numbered, was soon defeated, with the loss of cornet Robert Graham, and about eight or ten private troopers. The Rebels finding the cornet's body, and supposing it to be that of Clavers; because the name of Graham was wrought in the shirt-neck, treated it with the utmost inhumanity, cutting off the nose, picking out the eyes, and stabbing it through in an hundred places.

Clavers, in his flight towards Hamilton and Glasgow, rode an horse that trailed his guts for two miles, from the place where the engagement happened, but then overtaking his groom with some led horses, he mounted one of them; and, with the remains of his small army, escaped to Glasgow. The rebels, pursuing as far as Hamilton, advanced that evening within a mile of Glasgow, where they encamped all night. As Clavers was marching after his men up the hill, where he had left Mas John King, under the guard of a dragoon, (who ran off with the first that fled) King, in a sneering way, desired him to stay, and take his prisoner with him.

The rebels being thus encamped within a mile of Glasgow, Clavers commanded his men in the town,

to ſtand to their arms all night; and having barricadoed the four ſtreets, to prevent the rebels horſe from breaking in, ordered me, at ſun-riſe, to march with ſix dragoons, and diſcover which way the rebels intended to come into the town. I muſt here obſerve, that I, with Captain Stuart's troop of dragoons, and a battalion of the foot-guards, remained in Glaſgow, while Clavers marched to Drumclog, where he was defeated. But, to return; I followed the directions which were given me, and having diſcovered the enemy from a little eminence, I was ordered by Clavers, who came to me there, to watch at a ſmall houſe, where the way divided, and ſee which of the roads they would take, or whether they ſeparated, and each party took a different way. I ſtaid until I ſaw them take two different roads; ſome by that from whence I came from the town, which was over the Galligate bridge, and the reſt by the High Church and College, which was more than twice as far as the firſt party had to come, and conſequently could not both meet at the ſame time within the town. This was a great advantage to Clavers, and his little army. That party of the rebels, which took Galligate bridge road, followed me cloſe at the heels, as I returned to inform Clavers what courſe they took.

The broad ſtreet was immediately full of them, but advancing towards the barricade, before their fellows, who followed the other road, could arrive to their aſſiſtance, were valiantly received by Clavers and his men, who firing on them at once, and jumping over the carts and cars, that compoſed the barricade, chaſed them out of the town; but were quickly forced to return, and receive the other party; which, by that time, was marching down by the High-church and college; but, when they came within piſtol-ſhot, were likewiſe fired upon, and driven out of the town. In this action many

many of the rebels fell, but the king's party loſt not ſo much as one man.

The town's men being too well affected to the rebels, concealed many of them in their houſes; the reſt who eſcaped, met and drew up in a field behind the High church, where they ſtaid until five in the afternoon, it being in the month of May, and from thence marched in a body to the ſame place where they were in the morning, about a mile off the town. Clavers and his men expecting they would make a ſecond attack, and diſcovering by his ſpies, whether they were gone, marched after them; but upon ſight of our forces, the rebels retired with a ſtrong rear-guard of horſe to Hamilton; whereupon Clavers returned, and quartered that night in Glaſgow.

Next morning, the government ſent orders to Clavers to leave Glaſgow, and march to Sterling, eighteen miles further; and three days after, he was commanded to bring up his party to Edinburg. As ſoon as he quitted Glaſgow, the rebels returned, and having ſtaid in that town eight or ten days, encamped on Hamilton Moor, within a mile of Bothwell Bridge, where it was ſaid, that their numbers were increaſed to fourteen thouſand; although Biſhop Burnet, in his *Hiſtory of his own Times*, moſt falſely and partially affirms, that they were not more than four thouſand, or thereabouts.

The council, finding the rebels daily increaſing in their numbers, gave information thereof to the king; whereupon his Majeſty ſent down the Duke of Monmouth, with a commiſſion to be commander in chief, and to take with him four troops of Engliſh dragoons, which were quartered on the borders: But theſe, with the forces in Scotland, amounted not to above three thouſand. Upon the Duke's being made commander in chief, General Dalziel refuſed to ſerve under him, and remained

at his lodgings in Edinburgh, till his Grace was superseded, which happened about a fornight after.

The army was about four miles forward, on the road towards Hamilton, when the Duke of Monmouth came up with his Engliſh dragoons, on Saturday the 21ſt of June: From whence the whole forces marched to the Kirk of Shots, within four miles of the rebels, where they lay that night. The next morning he marched the army up an eminence, oppoſite to the main body of the enemy, who were encamped on the Moor.

The general officers, the Earl of Linlithgow, colonel of the foot guards, the Earl of Mar, colonel of a regiment of foot, Clavers, the Earl of Hume, and the Earl of Airlie, all captains of horſe, the Marquis of Montroſe, colonel of the horſe guards, (Atholl having been diſcarded) Dalhouſie, with many other noblemen, and gentlemen volunteers, attending the duke together, deſired his grace to let them know which way he deſigned to take to come at the enemy, the duke anſwered, it muſt be by Bothwell bridge. Now the bridge lay a ſhort mile to the right of the king's army, was narrow, and guarded with three thouſand of the rebels, and ſtrongly barricadoed with great ſtones; but although the officers were deſirous to have paſſed the river, by eaſy fords, directly between them and the rebels, and to march to their main body on the moor, before thoſe three thouſand, who guarded the bridge, could come to aſſiſt them; yet the duke was obſtinate, and would paſs no other way, than that of the bridge.

Purſuant to this prepoſterous and abſurd reſolution, he commanded Captain Stuart, (whoſe lieutenant I was) with his troop of dragoons, and eighty muſqueteers, together with four ſmall field-pieces, under cover of the dragoons, to beat off the party at the bridge: The duke himſelf, with David

David Leſly and Melvil, accompanied us, and ordered the field-pieces to be left at the village of Bothwell, within a muſket ſhot of the bridge, When the Duke and his men came near the bridges the rebels beat a parley, and ſent over a laird, accompanied with a kirk preacher. The duke aſking what they came for? Was anſwered, 'That 'they would have the *kirk eſtabliſhed* in the ſame 'manner, as it ſtood at the king's reſtoration, and 'that every ſubject ſhould be obliged to take the '*ſolemn league* and *covenant*.' The duke told them, their demand could not be granted; but ſent them back to tell their party, that if they would lay down their arms, and ſubmit to the king's mercy, he would interceed for their pardon.

While this parley laſted, the field-pieces were brought down, and planted over againſt the bridge, without being perceived by the rebels. The meſſengers returned in a ſhort time, with this anſwer; *That they would not lay down their arms, unleſs their conditions were granted them:* Whereupon the dragoons and muſqueteers fired all at once upon thoſe who guarded the bridge, and the field-pieces played ſo warmly, that ſome hundreds of the rebels were ſlain; the reſt flying to the main body, on the moor.

The duke, as ſoon as he had commanded to fire, retired into a hollow, from the enemies ſhot; ſome ſay by the perſuaſion of Leſly and Melvil, and continued there till the action was over. Then captain Stuart ordered the muſqueteers to make way for the horſe, to paſs the bridge, by caſting the ſtones into the river, which had been placed there to obſtruct the paſſage over it; but the army could not paſs in leſs than five hours; and then marched up in order of battle towards the enemy, who waited for them on the moor, confiding in the great ſuperiority of their number. Clavers commanded the horſe on the right, and Captain Stuart

Stuart the dragoons on the left. The field-pieces were carried in the centre of the foot-guards, while the reſt of the officers commanded at the head of their men; and the duke, after the enemy was beaten from the bridge, rode at the head of the army.

Upon the firſt fire, the rebels horſe turned about, and fled upon the right and left; and although the duke ordered his men not to ſtir out of their ranks to purſue them, yet the army, not regarding his commands, followed the flying rebels, killing between ſeven and eight hundred, and taking fifteen hundred priſoners. Sir John Bell, provoſt of Glaſgow, as ſoon as he ſaw the rebels fly, rode into the town; from whence, in a few hours, he ſent all the bread he could find, together with an hogſhead of drink to each troop and company in the army, out of the cellars of ſuch townſmen as were found to be abettors or protectors of the rebels.

The cruelty and preſumption of that wicked and perverſe generation, will appear evident from a ſingle inſtance. Theſe rebels had ſet up a very large gallows, in the middle of their camp, and prepared a cartful of new ropes at the foot of it, in order to hang up the king's ſoldiers, whom they already looked upon as vanquiſhed, and at mercy; and it happened, that the purſuers in the royal army, returning back with their priſoners, choſe the place where the gallows ſtood, to guard them at, without offering to hang one of them, which they juſtly deſerved, and had ſo much reaſon to expect. The purſuers were no ſooner returned, and the whole action over, than General Dalziel arrived at the camp from Edinburgh, with a commiſſion renewed to be commander in chief, which he received that very morning by an expreſs. This commander having learned how the duke had conducted the war, told him publicly, and with great plainneſs,

plainneſs, that he had *betrayed the king*; that he heartily wiſhed his commiſſion had come a day ſoöner; for then, ſaid he, *theſe rogues ſhould never have troubled his maj ſty, or the kingdom any more.*

Thus the duke was at the ſame time ſuperſeded, and publicly rebuked before all the army; yet his grace forgot his dignity ſo far, as to ſneak among them at the town of Bothwell, (where the forces encamped) until the Saturday following; then all the troops marched back to Glaſgow, from whence, in two or three days, they were ſent to their ſeveral quarters; after which the duke of Monmouth paſſed by Sterling to Fife to viſit the Duke of Rothes.

The ſame evening, after the rout on the moor, the priſoners were ſent with a ſtrong guard towards Edinburgh. On Saturday morning, when the army was to march to Glaſgow, I deſired the general's leave to go with twelve dragoons, in ſearch of ſome of the rebels, who might probably paſs the Clyde about Dunbarton, to ſhelter themſelves in the Highlands. With theſe dragoons, clad in grey coats and bonnets, I made haſte down the ſide of the river; and about midnight, after travelling twenty-four miles, I came to a church, and while the ſoldiers ſtayed to refreſh their horſes in the church yard, I ſpied a country-fellow going by, and aſked him in his own dialect, *Whither gang ye this time of night?* He anſwered, *Wha are ye that ſpeers?* I replied, *We are your ane fo'k*: Upon this the fellow came up, and told me, there were eighteen friends, with horſes, at an old caſtle, waiting for a boat to paſs over into the iſle of Arran. I mounted the man behind one of my dragoons, and went towards the place: But the rebels not finding a boat, were gone off, and the guide diſmiſſed. There was a great dew on the graſs, which directed me and my party to follow the track of their horſes for three or four miles, till the dew

was

was gone off. I then enquired of a cow-herd on a hill, whether he saw any of our *poor folke* travelling that way? he answered, that they had separated on that hill, and gone three several ways, six in a party; adding, that in one party there was *a bra muckle kerl*, with a *white hat on him, and a great bob of ribbons on the cock o' it.* Whereupon I sent four of my dragoons after one party, four more after another; and myself, with the remaining four, went in pursuit of him with the *white hat.* As I went forward, I met another cowherd, who told me, that the fellow with the *hat*, and one more, (for as the rogues advanced further into the west, they still divided into smaller parties) were just gone down the hill, to his master's house. The good man of the house returning from putting the horses to grass in the garden, was going to shut the door; whereupon myself and two of the dragoons commanded him, with our pistols at his breast, to lead us to the room where the man lay who wore a *white hat.* We entered the room, and before he awaked, I took away his arms, and commanded him to dress immediately: Then finding his companion asleep in the barn, I forced him likewise to arise, and mounting them both on their own horses, came at nine o'clock in the morning, with my two prisoners, to the other dragoons, at the place where we appointed to meet. From thence we rode straight to Glasgow, and arrived thither about eight in the evening, after a journey of fifty miles, since we left the army at Bothwell the day before.

This was upon a Sunday, and although we met with many hundreds of people on the road, yet we travelled on to Glasgow without any opposition. I must here inform the reader, that although I had once before taken this very man, who wore the white hat, yet I did not know him to be Mas John King already mentioned, until I was told so by the man

man of the houſe where I found him. I likewiſe forgot to mention, that King, who knew me well enough, as ſoon as he was taken in the houſe, entreated me to ſhew him ſome favour, becauſe he had married a woman of my name; I anſwered, *That is true, but firſt you got her with bairn, and ſhall therefore now pay for diſgracing one of my name.*

When we arrived near Glaſgow, I ſent a dragoon to inform the general, that Mas John King was coming to kiſs his hand; whereupon his excellency, accompanied with all the noblemen and officers, advanced as far as the bridge, to welcome me and my priſoners; where it is very obſervable, that Graham, laird of Clavers, who came among the reſt, made not the leaſt reproach to Mas John, in return of his inſolent behaviour, when that commander fled from Drumclog. Mas John was ſent to Edinburgh next morning, under a guard, and hanged ſoon after. From hence I went to my quarters in Lanerk, ſixteen miles from Glaſgow; and, about a month after, (I hope the reader will excuſe my weakneſs) I happened to dream that I found one Wilſon, a captain among the rebels at Bothwell-bridge, in a bank of wood, upon the river Clyde. This accident made ſo ſtrong an impreſſion on my mind, that, as ſoon as I awaked, I took ſix and thirty dragoons, and got to the place by break of day; then I cauſed ſome of them to alight, and go into the wood, and ſet him up as hounds do a hare, while the reſt were ordered to ſtand centry to prevent his eſcape. It ſeems I dreamed fortunately, for Wilſon was actually in the wood, with five more of his company, as we afterwards learned; who all ſeeing me and my party advancing, hid themſelves in a little iſland on the river, among the broom that grew upon it. Wilſon had not the good fortune to eſcape; for, as he was trying to get out of one copſe into another, I

met

met him, and gueſſing by his cloaths, and the deſcription I had received of him before, that he was the man I looked for; I ſeized and brought him to my quartars; and from thence immediately conveyed him to Edinburgh, where he was hanged; but might have preſerved his life, if he would have condeſcended only to ſay, *God ſave the King*. This he utterly refuſed to do, and thereby loſt not only his life, but likewiſe an eſtate, worth twenty-nine thouſand merks Scots.

For this ſervice, the duke of Queenſberry, then High Commiſſioner of Scotland, recommended me to the king, who rewarded me with the gift of Wilſon's eſtate: But although the grant paſſed the ſeals, and the ſheriff put me in poſſeſſion, yet I could neither ſell it nor lett it; no body daring, for fear of the rebels who had eſcaped at Bothwell-bridge, either to purchaſe or farm it; by which means I never got a penny by the grant; and at the Revolution the land was taken from me, and reſtored to Wilſon's heirs.

The winter following, General Dalziel, with a battalion of the Earl of Linlithgow's guards, the Earl of Ayrly's troop of horſe, and Captain Stuart's troop of dragoons, quartered at Kilmarnock, in the Weſt, fifty miles from Edinburgh. Here the general, one day happening to look on, while I was exerciſing the troop of dragoons, aſked me, when I had done, whether I knew any of my men, who was ſkilful in praying well in the ſtile and tone of the *Covenanters*? I immediately thought upon ons James Gibb, who had been born in Ireland, and whom I made a dragoon. This man I brought to the general, aſſuring his excellency, that if I had raked hell. I could not find his match for his ſkill in mimicking the *Covenanters*. Whereupon the general gave him five pounds, to buy him a great coat and a bonnet, and commanded him to find out the rebels, but to be ſure to take

take care of himself among them. The dragoon went eight miles off that very night, and got admittance into the house of a notorious rebel, pretending he came from Ireland out of zeal for the cause, to assist at the fight of Bothwell-bridge, and could not find an opportunity since, of returning to Ireland with safety; he said he durst not be seen in the day time, and therefore, after bewitching the family with his gifts of praying, he was conveyed in the dusk of the evening with a guide, to the house of the next adjoining rebel; and thus, in the same manner, from one to another, till, in a month's time, he got through the principal of them in the West; telling the general, at his return,, that, wherever he came, he made the old wives, in their devout fits, *tear off their biggonets and mutches.* He likewise gave the general a list of their names and places of their abodes, and, into the bargain, brought back a good purse of money in his pocket. The general desired to know how he had prayed amongst them; he answered, that it was his custom in his prayers, to send the King, the Ministers of State, the Officers of the Army, with all their soldiers, and the Episcopal Clergy, all broadside to hell; but particularly the General himself: What, said the general, did you send me to hell, Sir! Yea, replied the dragoon, you at the head of them as their leader.

And here I do solemnly aver, upon my veracity and knowledge, that Bishop Burnet, in the *History of his own Times*, hath in a most false and scandalous manner, misrepresented the action at Bothwell bridge, and the behaviour of the Episcopal Clergy in Scotland: For, as to the former, I was present in that engagement, which was performed in the manner I have related; and, as to the latter, having travelled through most parts of that kingdom, particularly the North and West; I was well acquainted with them, and will take it to my death, that the reverse of this character,

which Burnet gives of both, is the truth. And, becauſe that author is ſo unjuſt to the Epiſcopal Clergy, and ſo partial to the Covenanters, and their teachers, I do affirm, that I have known ſeveral among the latter ſort guilty of thoſe very vices, wherewith this Biſhop brands the Epiſcopal Clergy. Among many others, I will produce one inſtance, rather to divert the reader, than from any obloquy. One of theſe eight fanatic teachers, who were permitted at the Reſtoration to keep their livings, came to Sir John Carmichael's houſe, within a mile of Lanerick, where I was then upon a viſit to Sir John, We drank hard till it was late and all the company retired, except Sir John and myſelf. The teacher would needs give us prayers, but fell aſleep before he had half done; whereupon Sir John and I, ſetting a bottle and glaſs at his noſe, left him upon his knees. The poor man ſneaked off early the next morning; being, in all appearance, aſhamed of his hypocriſy.

To return from this digreſſion. The general ſent out ſeveral parties, and me with a party among the reſt; where, during the winter, and the following ſpring, I ſecured many of thoſe, whoſe names and abodes the canting dragoon had given a liſt of.

In July following, the general, by order of council, commanded me to go with a detachment of thirty horſe, and fifty dragoons, in purſuit of about one hundred and fifty rebels, who had eſcaped at Bothwell-bridge, and ever ſince kept together in a body, up and down in Galloway. I followed them for five or ſix days, from one place to another; after which, on the 22d of July, they ſtayed for me at Airs-moſs, ſituate in the ſhire of Air, near the town of Cumlock. the moſs is four miles long from eaſt to weſt, and two broad. The rebels drew up at the eaſt end, and conſiſted of thirty horſe, and one hundred and twenty foot.

I

I faced them upon a rising ground with my thirty horse and fifty dragoons. The reason why the rebels chose this place to fight on, rather than a plain field, was for fear their horse might desert the foot, as they did in Hamilton-muir, near Bothwell-bridge: And likewise, that in case they lost the day, they might save themselves by retreating into the moss.

I placed myself on the left, as judging, that the best officer the rebels had would command on the right. The action began about five in the afternoon, but lasted not long; for I ordered my men first to receive the enemy's fire, then to ride down the hill upon them, and use their broad swords. They did so, and before the enemy had time to draw theirs, cut many of them down in an instant; whereupon they wheeled about, and Capt. Fowler, who commanded the rebels on the right, being then in the rear, advancing up to me, I gave him such a blow over the head with my broad sword, as would have cleaved his skull, had it not been defended by a steel-cap. Fowler turning about, aimed a blow at me, but I warded it off, and with a back-stroke, cut the upper part his head clean off, from the nose upwards.

By this time, the rebels leaving their horses, fled to the moss; but the Royalists pursuing them, killed about sixty, and took fourteen prisoners. Here Cameron the famous covenanter, lost his life; and Haxton was taken prisoner, infamous for embruing his hands in the blood of the Archbishop of St. Andrews, as I have already mentioned; for which parricide, both his hands were afterwards cut off, and he was hanged at Edinburgh

But this victory cost me very dear; for being then in the rear, I rode into the moss after the rebels, where I overtook a dozen of them, hacking and hewing one of my men, whose horse was bogged; his name was Elliot, a stout soldier; and

one of Clavers's troop. He had received ſeveral wounds, and was at the point of being killed, when I came to his relief. I ſhot one of the rogues dead with my carbine, which obliged the reſt to let the poor man and his horſe creep out of the hole; but at the ſame time drew all their fury upon myſelf; for Elliot made a ſhift to crawl out of the moſs, leading his horſe in his hand, but was wholly diſabled from aſſiſting his deliverer, and was not regarded by his enemies, who probably thought he was mortally wounded, or indeed rather that they had no time to mind him; for I laid about me ſo faſt, that they judged it beſt to keep off, and not to venture within my reach; till it unfortunately happened, that my horſe ſlipped in the ſame hole, out of which Elliot and his had juſt got. When they had me at this advantage, they began to ſhew their courage, and manfully dealt their blows with their broad-ſwords, from ſome of which, the carbine that hung down my back defended me a little. As I was *paddling in the hole*, the horſe not able to get out, one of the rebels ran me through the ſmall of the back with his broad-ſword, and at the ſame inſtant, two more wounded me under the ribs with their ſmall ones. Then I threw myſelf over the head of my horſe, taking the far piſtol out of the holſter in my left hand, and holding my broad ſword in my right; and as one of the villains was coming haſtily up to me, his foot ſlipped, and before he could recover himſelf, I ſtruck my ſword into his ſkull; but the fellow being big and heavy, ſnapped it aſunder as he fell, within a ſpan of the hilt. The rebels had me now at a great advantage: One of them made a ſtroke at me, which I warded off with the hilt of the ſword that was left in my hand; but the force with which he ſtruck the blow, and I kept it off, brought us both to the ground. However, I got up before him, clapped my piſtol to his ſide, and ſhot

ſhot him dead. As ſoon as this was done, another came behind me, and with ſome weapon or other, ſtruck me ſuch a blow on the head, as laid me flat on my back; in which poſture I remained a good while inſenſible. The rogues taking it for granted that I was dead, ſcoured off, fearing that by this time, ſome of my men were returning back from the purſuit.

After ſome time, I a little recovered my ſenſes, and ſtrove to lift myſelf up, which one of the rogues happening to ſee at ſome diſtance, immediately returned, and ſaid in my hearing, *God, the dog is no dead yet.* Then coming up to me, took his ſword, and putting its hilt to his breaſt, and guiding it with both his hands, made a thruſt at my belly; but my ſenſes were now ſo far recovered, that I parryed the thruſt with a piece of the ſword which remained ſtill in my hand. The fellow, when he miſſed his aim, almoſt fell on his face; for the ſword ran up to the hilt in the moſs; and as he was recovering himſelf, I gave him a dab in the mouth with my broken ſword, which very much hurt him; but he aiming a ſecond thruſt, which I had likewiſe the good fortune to put by, and having as before given him another dab in the mouth, he immediately went off, for fear of the purſuers, whereof many were now returning.

In this diſtreſs, I made a ſhift with much difficulty and pain, to get upon my feet, but my right leg being diſabled by the wound I received from the broad-ſword, I was forced to limp by the help of the carbine. which I made uſe of as a ſtaff. I had loſt my horſe; for one of the rogues, when I had quitted him in the hole, led him away through the moſs. I recovered him about a year after from the man to whom the rebel had ſold him; and the ſaid rebel, when he was at the gallows, confeſſed himſelf to be the ſame man who took away the horſe at Airs-moſs.

There was a Lancashire gentleman, one Mr. Parker, who came volunteer to Airs-moss, with intent, as he expressed himself, *to the see sport*. This gentleman, riding on my right hand, at the time when we received the enemies fire, in the beginning of the action, was shot with a blunderbuss under the left shoulder; the wound was so large, that a man might thrust his fist into it: Yet, when I desired him to fall back and take care of his wound, he answered me, that he would first have his *penny-worth* out of the rogues; and accordingly followed us on horseback into the moss, as far as the horse could go without bogging. But, by that time, his wound so grievously pained him, with some other cuts he got in the pursuit, that he was forced to alight, and sit on a dry spot of ground, which he found in the moss, from whence he saw all that happened to me, without being able to come to my assistance, any more than Elliot; who having gotten to a rising ground, saw likewise all that had passed. However Mr. Parker, as I came limping towards him, could not forbear laughing, and said, *What a plague, have you got your bones well paid too?* Then both of us made a shift to get up to Elliot on the rising ground.

The trumpeter being by this time returned with some others from the pursuit, was ordered to sound a call, which brought all the rest back, with the fourteen prisoners, and Haxton among the rest, who was that day Commander in Chief among the rebels. Of the King's party, but two were killed, Mr. Andrew Ker, a gentleman of Clavers' own troop, and one MacKabe, a dragoon in Capt. Stuart's troop, where I was Lieutenant. The wounded were about eight or nine, besides Parker and Elliot. Elliot died the next day: He, Ker, and MacKabe, were honourably buried by Mr. Brown, a gentleman who lived hard by, to whose house their bodies were carried after the fight at the moss.

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An Engliſh lady, living about eight miles off, took care of Mr. Parker, but he died at her houſe a year after, of his wounds, very much lamented on account of his loyalty and valour.

When the fight was over, night coming on, I ordered all my men, except twelve dragoons, whom I kept to attend myſelf, to march with the priſoners, and thoſe who were wounded, to Douglaſs, fourteen miles off, and to carry along with them Cameron's head. In the mean time, I and my party of dragoons went, that night, ſixteen long miles to Lanerick, where the General and all the foot quartered; as well to acquaint him with what had been done, as to have my own wounds taken care of. I ſent one of my dragoons before me with my meſſage: Whereupon the General himſelf, although it was after midnight, accompanied with the Earls of Linlithgow, Mar, Roſs, Hume, and the Lord Dalhouſie, came out to meet me at the gate: Dalhouſie forced me to lodge in his own chamber,, to which I was accordingly carried by two of my dragoons. After my wounds had been dreſſed in the preſence of this noble company, who ſtood round about me, being very thirſty through the loſs of blood, I drank the King's health, and the company's, in a large glaſs of wine and water; and then was laid in Dalhouſie's own bed.

Next day, the General leaving Lanerick, with the forces under his command, ordered a troop of horſe, and another of dragoons to attend me, till I ſhould be able to travel up to Edinburgh, for the better conveniency of phyſicians and ſurgeons. My wounds did not confine me to my bed; and in a month's time I went to Edinburgh on horſeback by eaſy ſtages, where I continued till Candlemas following, lingering of the wound I had received by the broad-ſword. My ſurgeon was the ſon of the ſame Dr. Irvin, who firſt got me into the guards; but having unfortunately neglected to tie a ſtring

ſtring to the tent of green cloth, which he uſed for the wound; the tent ſlipped into my body, where it lay under my navel ſeven months and five days, and exceedingly pained me, not ſuffering me to ſleep, otherwiſe than by taking ſoporiferous pills. When the tent was firſt miſſing, neither the ſurgeon, nor any body elſe ever imagined that it was lodged in my body: but ſuppoſed it to have ſlipped out of the wound while I ſlept, and carried away by ſome rat, or other vermin: The tent lying thus in my body, made it impoſſible that the wound could heal: Wherefore, after lingering ſeven months, by the advice of a gentlewoman in the neighbourhood, I got leave to go for Ireland, with my ſurgeon, and there try whether my native air would contribute any thing to my cure.

However inſignificant this relation may be to the generality of readers; yet I cannot omit a lucky accident to which I owe my cure. While I continued at Edinburgh, I ordered ſome pipes of lead to be made in a mold, through which the thin corruption, which continually iſſued out of the wound, cauſed by the tent remaining in my body, might be conveyed as through a foſſet. Theſe pipes I cut ſhorter by degrees, in proportion as I imagined the wound was healing at the bottom; till at laſt, by miſtaking the true cauſe, the tent continuing ſtill where it did, the pipes became too ſhort for the uſe intended; wherefore, when I was in Ireland, I made a coarſe pipe myſelf, which was long enough: This pipe, after the wound was waſhed with brandy, always remained in my body till the next dreſſing; but being made without art, and ſomewhat jagged at the end, it happened one morning, when the pipe was drawn out as uſual, in order to have the wound waſhed, the tent followed, to the great ſurpriſe of my father, who, at that time, was going to dreſs the wound; my ſurgeon being then at Caſtle-Irvin, where I had

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left him with his brother Dr. Irvin, at St. Gerard Irvin's houſe; the ſame gentleman who was delivered out of Derry goal by my father, as I have related in the beginning of theſe memoirs.

The night before the tent was drawn out of my body, having not ſlept a wink, I thought myſelf in the morning ſomewhat feveriſh, and therefore deſired my father to ſend for Dr. Lindſey, to let me blood. In the mean time, ſlumbering a little, I dreamed that the covenanters were coming to cut my throat; under this apprehenſion I awaked, and found my neighbour, Capt. Saunderſon in my chamber, who was come to viſit me. I then called for my father to dreſs my wound; when the tent followed the pipe, as I have already ſaid, to my great joy, for then I knew I ſhould ſoon be well. I therefore ordered my horſe to be got ready, and rode out with Capt. Saunderſon and my father, to meet Dr. Lindſey, who, hearing the joyful news, carried us to a gentleman's houſe, where we drank very heartily: Then I returned home, and ſlept almoſt twenty four hours. Two days after, Dr. Irvin and his brother, the ſurgeon, came to my father's houſe, where the Doctor being informed in the circumſtances of my cure, ſeverely chid his brother for his neglect, ſwearing he had a mind to ſhoot him; and that, if I had died, my blood would have been charged on his head. He then ordered me a remedy, which would then heal up the wound in twenty days. This fell out in the beginning of May, at which time, taking leave of my father and other friends in Ireland, I returned to Edinburgh, where, before the end of that month, my wound was perfectly healed up; but I was never afterwards ſo able to bear fatigues as I had hitherto been.

The Duke of York was arrived at Edinburgh the Michaelmas before, where the General, from the time he left Lanerick in July, continued with the

the guards; the reſt of the forces quartering up and down in other places. The General, after my arrival, coming every day to ſee me, in his way, as he went to the Duke's court, did me the honour to mention me and my ſervices to his Royal Highneſs, who was derous to ſee me; I was admitted to kiſs his hand, and ordered to ſit down, in regard to my honourable wounds, which would not ſuffer me to ſtand, without great pain. I cannot conceal this mark of favour and diſtinction, ſhewn me by a great Prince, although I am very ſenſible it will be imputed to vanity. I muſt remember likewiſe, that upon my return to Edinburgh, happening to overtake the General in the ſtreet, and gently touching him, his Excellency turning in a great ſurprize, cried out, *O God, man, are you living?* I anſwered that I was, and hoped to do the King and his Excellency further ſervice.

After I had continued a month with my friends in Edinburgh, who all congratulated with me upon my recovery, I repaired to the troop at Lanerick, where I often ranged with a party through the Weſt, to find out the ſtraggling remains of the covenanting rebels, but for ſome time without ſucceſs, till a week before Chriſtmas, after the Duke of York ſucceeded to the crown, and a year and a half after I was cured. Having drank hard one night, I dreamed that I had found Capt. David Steele, a notorious rebel, in one of the five farmers houſes on a mountain in the ſhire of Clideſdale, and pariſh of Liſmahago, within eight miles of Hamilton, a place that I was well acquainted with. This man was head of the rebels, ſince the affair of Airs-moſs, having ſucceeded to Haxton, who had been there taken, and afterwards hanged, as the reader has already heard: For, as to *Robert Hamilton*, who was their Commander in Chief at Bothwell bridge, he appeared no more among them, but fled, as it was believed, to Holland.

Steele,

Steele, and his father before him, held a farm in the eſtate of Hamilton, within two or three miles of that town. When he betook himſelf to arms, the farm lay waſte, and the Duke could find no other perſon who would venture to take it; whereupon his Grace, ſent ſeveral meſſengers to Steele, to know the reaſon why he kept the farm waſte. The Duke received no other anſwer, than that he would keep it waſte in ſpight of him and the King too; whereupon his Grace, at whoſe table I had always the honour to be a welcome gueſt, deſired I would uſe my endeavours to deſtroy that rogue, and I would oblige him for ever.

I muſt here take leave to inform the reader, that the Duke of Hamilton's friendſhip for me, was founded upon the many ſervices he knew I had done the public, as well as upon the relation I bore to Sir Gerard Irvin, the perſon whom, of all the world, his Grace moſt loved and eſteemed, ever ſince the time they had ſerved in arms together for the King in the Highlands, with my Lord Glencairn and Sir Arthur Forbes, (father to the preſent Earl of Granard) after the King's defeat at Worceſter, during the time of the uſurpation.

To return therefore to my ſtory; when I awaked out of my dream, as I had done before in the affair of Wilſon, (and I deſire the ſame apology I made in the introduction to theſe Memoirs, may ſerve for both) I preſently roſe, and ordered thirty-ſix dragoons to be at the place appointed by break of day. When we arrived thither, I ſent a party to each of the five farmers houſes. This villain Steele had murdered above forty of the King's ſubjects in cold blood; and, as I was informed, had often laid ſnares to entrap me; but it happened, that although he uſually kept a gang to attend him, yet at this time he had none, when he ſtood in the greateſt need. One of my party found him in one of the farmer's houſes, juſt as I happened to dream. The dragoons firſt ſearched all the

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rooms below, without ſucceſs, till two of them hearing ſomebody ſtirring over their heads, went up a pair of turnpike ſtairs. Steele had put on his cloaths, while the ſearch was making below: The chamber where he lay was called the chamber of Deeſe, which is the name given to a room where the laird lies when he comes to a tenant's houſe. Steele, ſuddenly opening the door, fired a blunderbuſs down at the two dragoons, as they were coming up the ſtairs; but the bullets, grazing againſt the ſide of the turnpike, only wounded and did did not kill them. Then Steele violently threw himſelf down the ſtairs among them, and made towards the door to ſave his life, but loſt it upon the ſpot; for the dragoons who guarded the houſe diſpatched him with their broad-ſwords. I was not with the party when he was killed, being at that time employed in ſearching at one of the other four houſes, but I ſoon found what had happened, by hearing the noiſe of the ſhot made with the blunderbuſs. From hence I returned ſtrait to Lanerick, and immediately ſent one of the dragoons expreſs to General Drummond at Edinburgh.

General Dalziel died about Michaelmas this year, and was ſucceeded by Lieutenant-General Drummond, who was likewiſe my very good friend,

But I cannot here let paſs the death of ſo brave and loyal a Commander as General Dalziel, without giving the reader ſome account of him, as far as my knowledge or inquiry can reach.

Thomas Dalziel, among many other officers, was taken priſoner at the unfortunate defeat at Worceſter, and ſent to the tower; from whence, I know not by what means, he made his eſcape, and went to Muſcovy; where the Czar then reigning, made him his General: But ſome time after the reſtoration of the Royal Family, he gave up his commiſſion, and repairing to King Charles the Second, was, in conſideration of his eminent ſervices,

vices, conſtituted Commander in Chief of his Majeſty's forces in Scotland; in which poſt he continued till his death, excepting only one fortnight, when he was ſuperſeded by the Duke of Monmouth, ſome days before the action at Bothwel-bridge, as I have already related. He was bred up very hardy from his youth, both in diet and cloathing. He never wore boots, nor above one coat, which was cloſe to his body, with cloſe ſleeves, like thoſe we call jockey coats. He never wore a peruke; nor did he ſhave his beard ſince the murder of King Charles the Firſt. In my time his head was bald, which he covered only with a beaver hat, the brim of which was not above three inches broad. His beard was white and buſhy, and yet reached down almoſt to his girdle. He uſually went to London once or twice in a year and then only to kiſs the king's hand, who had a great eſteem for his worth and valour. His unuſual dreſs and figure when he was in London, never failed to draw after him a great crowd of boys, and other young people, who conſtantly attended at his lodgings, and followed him with huzzas as he went to court, or returned from it. As he was a man of humour, he would always thank them for their civilities, when he left them at the door to go in to the King; and would let them know exactly at what hour he intended to come out again, and return to his lodgings. When the king walked in the park, attended by ſome of his courtiers, and Dalziel in his company, the ſame crowds would always be after him, ſhewing their admiration at his beard and dreſs, ſo that the King could hardly paſs on for the crowd; upon which his Majeſty bid the Devil take Dalziel, for bringing ſuch a rabble of boys together to have their guts ſqueezed out, whilſt they gaped at his long beard and antic habit; requeſting him at the ſame time, (as Dalziel uſed to expreſs it) *to ſhave and dreſs like other Chriſtians*,

tians, to keep the *poor bairns* out of danger: All this could never prevail on him to part with his beard; but yet, in compliance to his Majesty, he went once to court in the very height of the fashion; but as soon as the King, and those about him, had laughed sufficiently at the strange figure he made, he reassumed his usual habit, to the great joy of the boys, who had not discovered him in his fashionable dress.

When the Duke of York succeeded to the crown, General Dalziel was resolved still to retain his loyalty, although, at the same time, he often told his friends, that all things were going wrong at court; but death came very seasonably to rescue him from the difficulties he was likely to be under, between the notions he had of *duty to his Prince* on one side, and *true zeal for his religion* on the other.

I must now resume a little my discourse upon Capt. Steele. Some time before the action, in which he was killed, General Drummond, who was then newly made Commander in Chief, sent for me in haste, to attend him in Edinburgh: My way lay through a very strong pass hard by Airs moss, and within a mile of Cumlock: As I was going thro' Cumlock, a friend there told me that Steele, with a party, waited for me at the pass. I had with me only one dragoon and a drummer: I ordered the latter to gallop on strait to the pass, and when he got thither, to beat a dragoon-march, while I, with the dragoon, should ride along the bye-path on the edge of the moss. When Steele and his men heard the drum, they scoured cross the bye-path into the moss, apprehending that a strong party was coming in search of them: But either I, or the dragoon, (I forgot which) shot one of the rebels dead, as he crossed us to get into the moss. To put an end to this business of Steele: When the dragoon, whom I sent express, had delivered his message to General Drummond, he was just setting out for his country-

country-houſe at Dumblain, but returned to his lodgings, and wrote me a letter, that he would ſend for me up after the holidays, and recommend me to the government to reward me for my ſervices. He faithfully kept his word, but I received nothing more than promiſes.

Steele was buried in the church yard of Liſmahego, by ſome of his friends; who, after the revolution, erected a *fair monument*, on *pillars*, ove his grave, and cauſed an epitaph to be engraved on the ſtone, in words to this effect.

Here lieth the body of Captain David Steele, a ſaint, who was murdered by John Creichton (with the date underneath.)

Some of my friends burleſqued this epitaph, in the following manner:

Here lies the body of Saint Steele,
Murdered by John Creichton, that dee'l.

Duke Hamilton, in Queen Anne's time, informed me of this honour done to that infamous rebel; and when I had ſaid to his Grace, that I wiſhed he had ordered his *footmen to demoliſh the monument*, the Duke anſwered, he would not have done ſo for *five hundred pounds*, becauſe it would be an honour to me as long as it laſted.

The laſt ſummer, about the end of May, if I remember right, (and I deſire to be excuſed for not always relating things in the order when they happened) the Marquis of Argyle, after having eſcaped out of the caſtle of Edinburgh into Holland, returned to invade Scotland, to ſupport the Duke of Monmouth's pretenſions to the crown, as was generally believed. He landed in his own country, in the Highlands, with a party of Dutch, and ſome Scottiſh gentlemen who had fled for treaſon, among whom Sir John Cogheran was of the greateſt note: Whereupon the government ordered the

Marquis of Athol, and Mr. Owen Cameron, laird of Logheel, to raiſe their clans, and march with their party againſt Argyle. They did ſo, and, in the evening, pitched their camp cloſe by him. Here, in the night, Cameron *patroling with a party*, met another of his own men, and taking them for enemies, becauſe they had loſt the word in their cups, killed eight or nine; among whom two or three happened to be perſons of note; the friends of thoſe who were killed reſolving, if poſſible, to have him hanged; he was obliged to ride poſt to the king. He went to his Majeſty in the dreſs he had travelled; and the king, being already informed how the accident happened, inſtead of ſuffering him to tell his ſtory, commanded him to draw his broad ſword, intending to knight him therewith: But Cameron could not draw it, becauſe the ſcabbard had got wet on the way. The king obſerving the confuſion he was in, ſaid, he knew the reaſon that kept the ſword in the ſheath; adding that he never failed to draw it in the ſervice of his father, his brother, and himſelf; whereupon he was knighted with another ſword, with the title of Sir Owen Cameron. He returned to Edinburgh, and from thence went as a volunteer to ſerve in the ſtanding army, which was then moving towards the coaſt of Galloway, to prevent Argyle from landing. For, upon the oppoſition he found from the Marquis of Atholl, and his men, with their aſſiſtance in the Highlands, he ſhipped his forces, and ſailed round to the weſt, hoping to land there. But the army moving along the coaſt, always in ſight of him, compelled him to return the way he came, until he landed in his own country again. From thence, after gathering what ſupplies of men he could, he marched, and encamped in the evening within two or three miles of Glaſgow. But the king's army having ſent out ſcouts to diſcover what way he took, encamped o-

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ver againſt him the ſame evening on an eminence, there being a bog between both armies.

The king's forces conſiſted of the Earl of Linlithgow's regiment of foot-guards, the Earl of Mar's of foot, Clavers's of horſe, Dunmore's of dragoons, Buchan's of foot, and Livingſton's of horſe-guards, with ſome gentlemen of quality, volunteers; among whom the Earl of Dunbarton was of the greateſt note.

Here the two armies lay in ſight of each other; but, before morning, Argyle was gone, his Highlanders having deſerted him; and then the king's army went to refreſh themſelves at Glaſgow, waiting till it could be known which way Argyle had fled. It was ſoon underſtood that he had croſſed the Clyde at Kilpatrick; and that Sir John Cogheran lay with a party, in a ſtone-dyke park, about ten miles off. The Lord Roſs was therefore diſpatched, with a party of horſe, and Captain Cleland, who was now my captain, (my friend Stuart being dead) with another of dragoons, to find them out: When they came up to the park where Sir John Cogheran lay with his Dutch, they fired at one another, and ſome of the king's ſoldiers fell, among whom Captain Cleland was one; whereupon the troop was given to Sir Adam Blare (who was likewiſe wounded in that raſh engagement) although, upon Duke Hamilton's application to the king, *I had been promiſed to ſucceed Cleland.* But Sir Adam, and Secretary Melford, being brothers-in-law, that intereſt prevailed.

I muſt deſire the Reader's pardon, for ſo frequently interſperſing my own private affairs with thoſe of the public; but what I chiefly propoſed, was, to write my *own memoirs*, and not a *hiſtory of the times*, further than I was concerned in them.

Night coming on, the king's party withdrew, leaving Sir John Cogheran in the park, who, notwithſtanding this little ſucceſs, deſired his follower,

to shift for themselves, and left them before morning. Argyle next evening was found alone, a mile above Greenknock at the water-side, endeavouring to get into a little boat, and grappling with the owner thereof, (a poor weaver.) It seems he wanted presence of mind to engage the man with a piece of money, to set him on the other side. In the mean time Sir John Shaw riding with some gentlemen to Greenknock, and seeing the struggle, seized the Earl, and carried him to Glasgow, from whence he was sent with a strong guard to Edinburgh, and sometime after beheaded.

The next day, the army marched towards the borders against the Duke of Monmouth, but, an express arriving of his defeat, the troops were commanded to repair to their several quarters.

I shall here occasionally relate an unfortunate accident which happened this summer in Scotland.

MacDonnel laird of Cappagh in the Highlands, within eight miles of Inverlochy, was unjustly possessed, as most men believed, for many years, of an estate which in right belonged to the laird of Mackintosh. Both these gentlemen were well-affected to the king. The laird of Cappagh, after sowing time was over, had gone that summer, as it was his custom, to make merry with his clans on the mountains, till the time of harvest should call him home. But in his absence, Mackintosh, and his clans, assisted with a party of the army by order from the government, possessed himself of Cappagh's estate; whereupon MacDonnel and his clans, returning from the mountains, set upon the enemy, killed several gentlemen among them, and took Mackintosh himself prisoner. MacDonnel had given strict orders to his men, not to kill any of the army. But Captain MacKenzy, who commanded on the other side, making a shot at one of MacDonnel's men, who was pursuing his adversary, the

the man discharging his pistol at the captain, shot him in the knee, who, after having been carried fifty miles to Inverness to a surgeon, died of his wound.

Soon after, the government ordered me to detach sixty dragoons, with a lieutenant, cornet and standard, and to march with Captain Streighton, and two hundred of the foot-guards, against the MacDonnels; to destroy man, woman, and child, pertaining to the laird of Cappagh, and to burn his houses and corn. Upon the approach of our party, MacDonnel laird of Cappagh dismissing his prisoners, retired farther into the mountains; whereupon we, who were sent against him, continued to destroy all the houses and corn, from the time of Lammas to the tenth of September; and then we advanced towards the borders to join the Scotch army, which at that time was marching towards England against the prince of Orange, who then intended an invasion. We arrived thither the first of October, after a march of two hundred miles.

General Drummond being then dead, James Douglas, brother to the Duke of Queensbery, succeeded him as commander in chief: And Graham laird of Clavers (about this time created Lord Dundee) was Major general. On the first of October, the army passed the Tweed, and drew up on the banks on the English side, where the general gave a strict charge to the officers, that they should keep their men from offering the least injury in their march; adding, that if he heard any of the English complain, the officers should answer for the faults of their men; and so they arrived at Carlisle that night.

Next day, General Douglas, by order from the king, marched the foot by Chester towards London; and Dundee the horse by York; to which city he arrived in four or five days. The army did

did not reach London till about the five and twentieth of October, being ordered, by the contrivance of Douglas the General, to march slow, on purpose that the Prince of Orange might land before the king's forces should grow strong enough to oppose him.

The Scotch army, at this time, consisted of four regiments of foot, one of horse, one of dragoons, one troop of horse guards; and it was computed, that the Earl of Feversham, who was then general of all the king's forces, had under his command, of English, Scotch, and Irish, an army of near thirty thousand men. Soon after the prince's landing, the king went to Salisbury, with a guard of two hundred horse, commanded by the old Earl of Airly, two days before the body of the army came up to him. The Earl of Airly, when he was Lord Ogleby, had attended the great Marquis of Montrose in all his actions for King Charles I. and II. But at this time being old, it was reported that he was dead, before the Scotch forces went into England to oppose the prince of Orange; whereupon the king, believing the report, had given his troop in Dundee's regiment to the Earl of Annandale: But the Earl having overtook the army at Cambridge in their march, went on to London; and there presenting himself before the king; his Majesty was so just and gracious, that he immediately restored his Lordship to the troop, ordering him, at the same time, to command those two hundred men who attended him down to Salisbury.

When all the forces were arrived at Salisbury, the Earl of Dunmore, with his regiment of dragoons (wherein I served) was ordered to a pass three miles below the city, where I commanded the guard that night.

The same morning that the army arrived, the great men about the king, as the Lord Churchill, &c.

&c. to the number of thirty, adviſed his Majeſty to take the air on horſeback, intending as the Earl of Dunmore was informed, to give up their maſter to the prince; but the king, probably ſuſpecting the deſign, returned in haſte to the city. Next night, at a council of war called to conſult what was fitteſt to be done in the preſent juncture of affairs, the very ſame great men ſwore to ſtand by his majeſty with their lives and fortunes; and, as ſoon as he was gone to reſt, mounting on horſeback, they all went over to the prince, except the Earl of Feverſham, Dunbarton, and a very few more: For the Earl of Dunbarton going to his Majeſty for orders, at four of the clock in the morning, found they were all departed.

Thoſe few who ſtaid with the king, adviſed his majeſty to return immediately to London: and the Lord Dundee was ordered to bring up the Scotch horſe and dragoons, with the Duke of Berwick's regiment of horſe, to Reading, where he joined Dunbarton with his forces, and continued there nine or ten days. They were in all about ten thouſand ſtrong. General Douglaſs, with his regiment of foot-guards, paſſing by Reading, lay at Maidenhead; from whence, one of his battalions revolted to the prince under the conduct only of a corporal, whoſe name was *Kemp*. However, Douglaſs aſſured the king, that this defection happened againſt his will; and yet, when the officers were ready to fire upon the deſerters, his compaſſion was ſuch, that he would not permit them.

After this the Earl of Dunbarton and the Lord Dundee, with all the officers who adhered to the king, were ordered to meet his Majeſty at Uxbridge, where he deſigned to fight the prince. The Earl of Feverſham got thither before the king and the army arrived. When the forces drew together, every party ſent an officer to the Earl of Feverſham, to receive his commands. I attended his Lordſhip

Lordſhip from my Lord Dundee, and was ordered with the reſt to wait till the king came to dinner, his Majeſty being expected within half an hour; but it fell out otherwiſe: For the Earl, to his great ſurpriſe, received a letter from the king, ſignifying that his Majeſty was gone off, and had no further ſervice for the army. When I carried this news to my Lord Dundee, neither his Lordſhip, nor the Lords Linlithgow and Dunmore, could forbear falling into tears: After which, being at a loſs what courſe to take, I ſaid to my Lord Dundee, that as he had brought us out of Scotland, he ſhould convey us thither back again in a body; adding, that the forces might ly that night at Watford, ſix miles off: My advice was followed, and I went before to get billets where to quarter the men. My Lord Dundee ordered all to be ready at ſound of trumpet, and to unbridle their horſes no longer than while they were eating their oats. The townſmen contrived to give out a report before day, that the Prince of Orange was approaching, hoping to affright us away with a falſe alarm: Whereupon we marched out, but, at the ſame time, drew up in a ſtrong incloſure at the town's end; reſolving to fight the prince, if he ſhould advance towards us. My Lord Dundee diſpatched me immediately, to diſcover whether the report of the prince's approach were true; but I only met a meſſenger with a letter from his Highneſs, to my Lord Dundee, which I received and delivered to his Lordſhip. The contents of it, as far as I am able to recollect, were as follow:

" My Lord Dundee,

" I underſtand you are now at Watford, and " that you keep your men together; I deſire you " may ſtay there till farther orders, and, upon " my

" my honour, none in my army ſhall touch " you."

W. H. Prince of Orange.

Upon the receipt of this letter, our forces returned into the town, ſet up their horſes, and refreſhed themſelves. About three in the afternoon, there came intelligence, that the king would be at Whitehall that night, having returned from Feverſham, whether he had fled in diſguiſe, and was ill-treated by the rabble before they diſcovered him. Upon this incident, the Lords Dundee, Dunmore, Linlithgow, and myſelf, who deſired leave to go with my colonel, took horſe; and, arriving at Whitehall a little after the king, had the honour to kiſs his Majeſty's hand.

The next morning the Earl of Feverſham was ſent by the king, with ſome propoſals to the Prince of Orange, who was then at Windſor, where his Lordſhip was put in arreſt by the prince's command, who ſent the Marquis of Halifax, the Earl of Shrewſbury, and the Lord Delamair (if I rightly remember) to the King, with his Highneſs's order, that his Majeſty ſhould remove from Whitehall next day, before twelve o' clock. This order was given about one in the morning: At the ſame time, a barge was brought to Whitehall-ſtairs, and a Dutch guard ſet about the King, without his knowledge, but with directions to ſee him ſafe, if he had a mind to go on board any ſhip, in order to his eſcape. A ſhip, it ſeems, was likewiſe prepared, and his majeſty, attended by the Lords Dunmore, Arran, and Middleton, went on board; and then the three Lords returned to London. The Prince arrived at St. James's about two hours after his majeſty's departure; and the Earl of Arran went, among the reſt, to attend his Highneſs, to whom being introduced, he told the Prince, that the King

King, his master, had commanded him, upon his departure, to wait upon his Highness, and receive his commands. The Prince replied, he was glad to see him, and had an esteem for him and all men of honour. Then turning aside to some other persons who were making their court, Dr. Burnet, soon after made Bishop Salisbury, who had been the Earl of Arran's governour, coming up to his Lordship, cried, *Ay, my Lord Arran, you are now come in, and think to make a merit when the work is done.* To this insult the Earl, in the hearing of many, replied only, *Come, Doctor, we ken one another weel enough.* And the Earl's own father told the Prince, that if this young fellow were not secured, he would perhaps give his Highness some trouble. Whereupon this noble young Lord was sent to the tower, where he continued about a year, and then returned to Scotland: And soon after, the young Lord Forbes, now Earl of Granard, was likewise imprisoned in the same place. King William had made several advances to his Lordship, as he did to many other persons of quality, to engage him in his service: and sending for him one day, asked him, why he did not take care of his regiment? My Lord Forbes, not being provided on a sudden with a better answer, told the King, that, having been born in Ireland, he had, not credit enough, he believed, to raise men, to fill up the places of the papists in his regiment. King William thereupon said, he would take that charge upon himself. Lord Forbes having now recollected himself, said, he had likewise another reason why he found it necessary to decline his service, but was unwilling to mention it, not having the least intention to disoblige his Highness. The Prince desired that he might do it freely, and it should not disoblige him; whereupon my Lord said, that having sworn to retain his loyalty to King James, he could not, in honour and conscience,

ence, without his maſter's permiſſion, enter into the ſervice of another prince, during his majeſty's life. Whereupon King William, ſoon after, thought it proper to ſend him to the Tower; but, however, was ſo generous, as, in the time of his confinement, to ſend one of the clerks of the treaſury, with an order to pay him two hundred pounds, as very reaſonably thinking, that, under the loſs of his regiment, as well as of his rents in Ireland, he might want money to ſupport himſelf. My Lord Forbes having aſked the clerk, by whoſe direction he brought that ſum? And the other anſwering, that he was only ordered to pay the money to his lordſhip, and to take his receipt, conjectured this preſent to have proceeded from King William; and therefore deſired the clerk to preſent his moſt humble thanks to his Highneſs, and to let him know that, as he had never done him any ſervice, he could not, in honour, receive any marks of his bounty.

Upon this ſubject I muſt add one more particular, that when my Lord Forbes arrived with his regiment out of Ireland, and attended on King James, he adviſed his Majeſty to fight the prince upon the firſt opportunity after his landing, before his party ſhould grow ſtrong: But thoſe about the King, who had already engaged in the other intereſt, would not ſuffer that advice to be followed.

I now return to my Lord Dundee, and my Lord Dunmore. Their lordſhips acted no longer as colonels, when they underſtood that the Prince intended to place himſelf on the throne during his Majeſty's life: But the firſt, with the twenty-four troopers, who followed him up from Watford, left Lendon, and repaired with the utmoſt expediton, to his own caſtle; and the ſecond, ſome time after to Edinburgh, lying both quiet, until the convention of the ſtates of Scotland was called.

After their lordſhips were gone to Scotland, I went to Watford, where my Lord Kilſythe, as lieutenant-colonel, commanded the Lord Dunmore's regiment of dragoons; the reſt of the army, which had been there, being gone to other places. Then Major-general MacCoy ordered the Lord Kilſythe to march the regiment from place to place, until they ſhould come to Congerton, a town in Cheſhire. Here they quartered, when the Prince and Princeſs of Orange were proclaimed King and Queen of England, &c. by the ſheriff and three or four bailiffs. It happened to be a very ſtormy day; and when the ſheriff had done his office, a crack brain'd fellow, at the head of a great rabble, proclaimed the Duke of Monmouth king, to the great diverſion of the regiment, not believing he had been beheaded.

When my Lord Dundee refuſed to ſerve the Prince of Orange, Sir Thomas Levingſton, of my Lord Kilſythe's family, got the regiment. This gentleman was born in Holland, and often uſed to raiſe recruits in Scotland; upon which account he was well known to the regiment. He came down poſt to Congerton, and, at ſupper, told the officers that he was ſent to know which of them would ſerve King William, and which would not? Now, the oath of allegiance to that prince, having not been offered to that regiment, one of the company anſwered, that we having ſworn allegiance to King James, could not, in conſcience and honour, draw our ſwords againſt him: Whereupon Sir Thomas, drinking an health to King James, upon his knees, anſwered, That he wiſhed he might be damned, whenever he ſhould command them to break that oath; and, in order to ingratiate himſelf further with the regiment, added, that he would return to London next day, for a command to march them ſtraight to Scotland, where their wives and friends were; and likewiſe procure a captain's commiſſion for me, ſince Sir Adam Blair,

Blair, who commanded the troop, in which I was lieutenant, had refuſed to ſerve King William; both which he accordingly obtained.

When he returned from London, he marched with the regiment directly through Berwick into Scotland; and as they paſſed by Edinburgh, (the caſtle whereof was kept for K. James by the Duke of Gordon) Sir Thomas, and my Lord Kilſythe went into the town to receive Duke Hamilton's commands, who was then High-commiſſioner; and ſome other officers went in at the ſame time, to ſee their wives and friends.

The Duke aſked Sir Thomas where I was? And, being informed that I was gone to Sterling, deſired I might be ſent for. Upon my attending his Grace, he was pleaſed to ſay, that he had been always my friend; and that now he had it in his power to provide for me, if I would be true to my truſt, (for he ſuppoſed I had taken the oath to King William); and, upon my anſwer, that I would be true to what I had ſworn, the Duke replied, it was very well.

Upon this occaſion, and before I proceed further, I think it will be proper to make ſome apology for my future conduct; becauſe I am conſcious, that many people, who are in another intereſt, may be apt to think and ſpeak hardly of me: But I deſire they would pleaſe to conſider, that the revolution was then an event altogether new, and had put many men much wiſer than myſelf at a loſs how to proceed. I had taken the oath of allegiance to King James; and having been bred up under the ſtricteſt principles of loyalty, could not force my conſcience to diſpenſe with that oath during his Majeſty's life. All thoſe perſons of quality in Scotland, to whom I had been moſt obliged, and on whom I had chiefly depended, did ſtill adhere to that prince. Thoſe people, whom, from my youth, I had been

taught to abhor; whom, by the commands of my ſuperiors, I had conſtantly treated as rebels, and who, conſequently, conceived an irreconcileable animoſity againſt me, were upon this great change, the higheſt in favour and employments. And laſtly, the eſtabliſhed religion in Scotland, which was epiſcopal, under which I had been educated, and to which I had always borne the higheſt veneration, was utterly deſtroyed in that kingdom, (although preſerved in the other two); and the Preſbyterian kirk, which had ever been my greateſt averſion, exalted in its ſtead.

Upon all theſe conſiderations, I hope every candid reader will be ſo juſt to believe, that, ſuppoſing me in an error, I acted at leaſt ſincerely, and according to the dictates of my conſcience; and, as it is manifeſt, without any worldly view: For I had then conſiderable offers made me, and, in all probability ſhould have been greatly advanced, if I could have perſuaded myſelf to accept them.

Having ſaid thus much to excuſe my conduct from that time forward, I ſhall now proceed to relate facts and paſſages, juſt as they happened; and avoid, as much as poſſible, giving any offence.

My Lord Dunmore being then at Edinburgh, I thought it my duty to pay my reſpects to his Lordſhip, who had been alſo my colonel. He was pleaſed to invite me to dine with him that day at a tavern; where he ſaid, Lieutenant-general Douglas, (who had left England, a little before, on ſome pretence or other) the Lord Kilſythe, Captain Murray, (all his ain lads, as his Lordſhip expreſſed himſelf) were to meet him. I objected againſt Douglas, that he was not to be truſted; (this was the ſame man, who afterwards was Lieutenant-general of King William's army in Ireland againſt King James; and whoſe name will never be forgot in that kingdom, on account of his many ravages and barbarities committed there; but his Lordſhip

Lordſhip anſwered, that he would pawn his life for his honeſty; becauſe my Lord Dundee had aſſured him, that the Lieutenant-general had given him his faith and honour, to be with him in five days, if he marched to the hills, to declare for King James. Whereupon I ſubmitted my ſcruples to my colonel's judgment and accordingly we all met together at the tavern.

Dinner was no ſooner done, than we heard the news that King James was landed in Ireland; then Douglas took a beer glaſs, and looking round him, ſaid, Gentlemen we have all eat of his bread, and here is his health; which he drank off, on his knees; and all the company did the ſame; Then filling another bumper, he drank damnation to all who would ever draw a ſword againſt him.

I then returned to Sterling, and ſoon after, the ſtates of Scotland met, To this convention my Lord Dundee went *incognito*, left the rabble, who had threatened his perſon, ſhould aſſault him in the ſtreets. He made a ſpeech to the houſe, to the following purpoſe: "That he came thither as a "Peer of the realm, to ſerve his Majeſty; and "that if the King had no ſervice for him, he hop-"ed, that honourable aſſembly would protect him "as a peaceable ſubject, from the rage of his ene-"mies."

Upon receiving an anſwer from the ſtates, that they could not poſſibly do it, he ſlipped out of the houſe, and privately withdrew from the town, followed by the twenty-four troopers, who had attended him thither: And, as he rode by the caſtle, ſeeing the Duke of Gordon, who commanded it, walking on the walls; he charged his Grace to keep the place for King James, till he ſhould hear further from him, who was then going, he ſaid, to appear in the field for his Majeſty.

His Lordſhip had no ſooner left the town, than one Major Bunting, with a party, (by order from

the convention) followed, with directions to seize him; whereupon my Lord Dundee, commanding his attendants to march on gently, stopped to speak with the Major; and, understanding his errand, advised him to return; or he would send him back to his masters in a pair of blankets, as he expressed himself. The Major (who perhaps was no enemy to his Lordship) returned accordingly; and my Lord arrived at his castle; where he stayed only that night: For in the morning, taking four thousand pounds with him, he went into the Highlands, to Sir Owen Cameron; where he was soon joined by the Laird of Cappach, who, sometimes before, had been driven out of his estate by order of King James; (as I have already related) and by many other gentlemen of quality.

Major-Gen. MacCoy, coming to Edinburgh at this juncture, was ordered to march the forces, which he brought with him, against my Lord Dundee. These forces consisted of three or four regiments of foot, and one of horse; besides Sir Thomas Levingston's of dragoons. They stopped in their march a night or two at Dundee. The first night, I got privately into the castle, (as it had been agreed between my Lord Kilsythe and me), and there assured my Lady Dundee, that the regiment of dragoons, in which I served, should be at her Lord's service, whenever he pleased to command; whereof her ladyship gave notice next day to her husband; who sent me a note, by a ragged Highlander, which I received as we were upon our march from the town of Dundee towards the Highlands. The contents of my Lord's note were, "That he had written to the King to send him "two thousand foot, and one thousand horse out "of Ireland; and that, as soon as those forces "were arrived, he would expect me with a regi- "ment of dragoons."

When Major-General MacCoy came within sight

fight of my Lord Dundee, night coming on, obliged him to halt; which gave opportunity to his Lordſhip to retreat in the morning; but MacCoy followed him all day; whereupon, facing about, my Lord advanced towards him, which cauſed the Major General to retreat in his turn. Thus we ſpent about three weeks, ſometimes purſuing, and ſometimes purſued; our leader, MacCoy, ſtill writing every poſt for new ſupplies; till at laſt, one regiment of dragoons, and another of foot, came to his aſſiſtance, on the 5th day of June 1689. When this reinforcement came, he got intelligence of my Lord Kilſythe's intention and mine, of going over with the regiment to my Lord Dundee.

All people agreed, that Lieut.-General Douglaſs, who had made ſo many ſolemn profeſſions of his loyalty to King James, and whoſe health he had drank on his knees, was the very perſon, who had given this intelligence to MacCoy; becauſe he alone knew what had paſſed at the tavern where we dined; and becauſe, inſtead of going with Dundee, as he had promiſed him, upon his faith and honour, he had rid poſt for London.

From this period my troubles began; for I was then ſent up to Edinburgh, and there impriſoned in the tolbooth, together with my Lord Kilſythe, Captain Livingſton, Captain Murray, and Lieutenant Murray; each of us in a ſeparate dungeon, with orders, that none ſhould be permitted to ſpeak to us, except through the key-hole: And in this miſerable condition we lay for two months.

My Lord Kilſythe's friends were under great apprehenſions that I would betray his Lordſhip. But my Lord did me the juſtice to aſſure them, that I would ſuffer the worſt extremity, rather than be guilty of ſo infamous an action; which, he ſaid, they ſhould find upon any temptation that might offer. When we had been cloſe confined in our dungeons for two months, we were brought before the

the council, one by one, to be examined concerning our knowledge of my Lord Kilſythe's intention to carry off the regiment. Livingſtone and the two Murrays, having not been privy to that deſign, were able to diſcover nothing to his Lordſhip's prejudice; and were likewiſe gentlemen of too much honour to purchaſe their liberty with a lie; whereupon they were remanded back to their ſeveral dungeons. It was my turn to be next examined, and I was ſtrongly ſuſpected. But, notwithſtanding my liberty was promiſed me if I would diſcover all I knew of the matter, the Lord Advocate at the ſame time alſo urging I muſt have certainly been privy to it; I poſitively denied any knowledge of that affair, adding, that I believed my Lord Kilſythe had never entertained ſuch a deſign; or, if he had, that it was altogether improbable his Lordſhip ſhould impart it to me, a poor ſtranger, born in Ireland, and yet keep it a ſecret from gentlemen of the kingdom, in whom he might much better confide. This I ſtill repeated, and ſtood to with great firmneſs, even after I ſaw the hangman, with the torturing boots, ſtanding at my back; whereupon I was likewiſe returned to my dungeon.

The council, although they could force no confeſſion from me or my companions, that might affect my Lord Kilſythe, on whoſe eſtate their hearts were much ſet, yet reſolved to make a ſacrifice of ſome one among us. But the other gentlemen being of their own kindred and country, and I a ſtranger, as well as much hated for proſecuting the covenanters, (who, by the change of the times, meaſures, and opinions, were now grown into high favour with the government, as I have before mentioned) the lot fell on me, and they gave out a report that I ſhould be hanged within a few days. But, a gentleman then in town, one Mr. Buchanan, who held a ſecret correſpondence with my Lord Dundee,

Dundee, ſent his Lordſhip intelligence of this their reſolution concerning me.

That Lord was then at the caſtle of Blair of Atholl; and, having notice of the danger I was in, wrote a letter to the Duke of Hamilton, Preſident of the council, deſiring his Grace to inform the board, "That if they hanged Captain Creichton, or, (to uſe his own homely expreſſion) "if they touched an hair of his tail, he would cut "the laird of Blair, and the laird of Pollock, "joint by joint, and would ſent their limbs in "hampers to the council."

Theſe two gentlemen having been taken priſoners at St. Johnſtown by my Lord Dundee, were ſtill kept in confinement. Whereupon the Duke, though it was night, called the council, which met immediately, ſuppoſing that the buſineſs which preſſed ſo much might relate to ſome expreſs from court. But when the clerk read my Lord Dundee's letter, they appeared in great confuſion: Whereupon the Duke ſaid, "I fear we dare not "touch an hair of Creichton; for ye all know "Dundee too well, to doubt whether he will be "punctual to his word; and the two gentlemen "in his hands are too nearly allied to ſome here, "that their lives ſhould be endangered on this oc-"caſion." What his Grace ſaid was very true; for, if I remember right, the laird of Blair had married a daughter of a former Duke of Hamilton. The iſſue of the matter was, that under this perplexity they all cried out, "Let the fellow live "a while longer."

Not long after this happened the battle of Gillicranky, near the caſtle of the Blair of Atholl; where the forces of the Lord Dundee, conſiſting of no more than ſeventeen hundred foot, (all Highlanders, except three hundred ſent him from Ireland, under the command of Colonel Cannon, when he expected three thouſand, as I have mentioned)

tioned), and forty-five horſe, routed an army of five thouſand men, with Major-General MacCoy at their head; took fifteen hundred priſoners, and killed a great number, among whom Colonel Balfour was one. MacCoy eſcaped, and fled that night twenty-five miles end-ways, to the caſtle of Drummond.

But my Lord Dundee did not live to ſee himſelf victorious: For, as he was wheeling about a rock, over the enemies heads, and making down the brae to attack them, (they making a running fire), he was killed by a random ſhot at the beginning of the action: Yet his men diſcovered not his fall, till they had obtained the victory. The next day, though victorious, they ſuffered their priſoners to depart, on parole, that they would never take up arms againſt King James, Colonel Fergusſon only excepted, on account of his more than ordinary zeal for the new eſtabliſhment.

King William having heard of this defeat, ſaid, "He knew the Lord Dundee ſo well, that he muſt "have been either killed or mortally wounded, o-"therwiſe, before that time, he would have been "maſter of Edinburgh."

I now deſire leave to return to my own affairs. About four months after my examination, I was adviſed in plain words, by the Dukes of Hamilton and Queenſberry, who were then going up to London; that I ſhould bribe Melvil, then Secretary of Scotland; with whom their Graces likewiſe would uſe their intereſt to get an order from King William for my liberty. But I was ſo far from having money to bribe a courtier of the Secretary's rank, that I had hardly enough to ſupport myſelf; whereupon my noble friend, the Lord Kilſythe, who thought himſelf indebted to my fidelity for his life and fortune, was ſo extremely generous, as to make me a preſent of five hundred pounds, which I immediately ſent to Melvil; who thereupon,

on, joining his intereſt with the good offices of the two Dukes before mentioned, prevailed with King William to ſend down an order; upon the receipt of which, I was to be ſet at liberty by the council. But they would not obey it, alledging that the King was miſinformed; and, out of the abundance of their zeal, wrote to him, that if Captain Creichton ſhould obtain his liberty, he would murder all Scotland in one night.

Thus my hope of liberty vaniſhed: For, King William ſoon after going to Flanders, and not thinking it prudent to diſcredit the repreſentation which the council had made of me, as ſo very dangerous a perſon, left me in the tolbooth; tho' the two Dukes, out of their great friendſhip, (which I ſhould be moſt ungrateful ever to forget) had both offered to anſwer, body for body, for my peaceable demeanour. But notwithſtanding all this, King William, for the reaſon before mentioned, left me priſoner in the tolbooth, as I ſaid; where I continued two years and a half longer, without one penny of money, though not without many friends, whoſe charity and generoſity ſupported me under this heavy affliction.

My wife and two boys, with as many daughters, were in town, all the time of my confinement. The boys died young, but the mother and the two girls lived to endure many hardſhips; having been twice plundered by the rabble, of the little ſubſtance they had left; however, they and myſelf were ſtill providentially relieved by ſome friend or other; and particularly once by the lady Carnwath, (mother of the preſent Earl); who, when we had not one penny left to buy bread, ſent us up a ſack of meal and a baſket of fowl, ſixty miles from Edinburgh.

My fellow-priſoners and I, after the time of our examination by the council, were allowed, for four or five hours every day to converſe with each other, and

and with our friends: And, when we had been three years in the tolbooth, my companions being related to the beſt families in the kingdom, were at laſt permitted on bail, to lodge in the city, with a centry at each of their doors. But I was not allowed the ſame favour till two months after, when Duke Hamilton, ſtill my friend, with much difficulty and ſtrong application to the council, obtained it for me: And, when the order was at laſt granted, I was at a great loſs to find ſuch a perſon for my bail, whom the council would approve of; till the laird of Pittencrief, a gentleman whom I had never ſeen before, ſent up his name (without any application from me) to the clerk, and was accordingly accepted.

I had not been two months diſcharged out of the tolbooth, and removed to a private lodging in the town, with a centry upon me, when the government, upon ſome pretence or other, filled the caſtle with a great number of perſons of quality; among whom were the Lords Kilſythe, Hume, and ſeveral others; and the tolbooth again, with as many of inferiour note as it could hold.

In a week after I had been permitted to live in the city with my family, I found the centry had orders to keep me cloſe, without allowing me to ſtir from my lodgings upon any pretence whatſoever: But when another regiment came to relieve that which was before upon duty, I bribed him who had been my keeper, at his going off, that he ſhould tell the firſt who came in his place, that his orders were to *walk with me to any part of the town I pleaſed.* This was accordingly done, and thenceforward, I uſed to take my centry along with me, and viſit my old fellow-priſoners, the Gillicrankymen, and ſometimes ſtay with them all night; at other times, my friends would do the ſame at my lodgings; among whom the Lord William Douglaſs often did me that honour. Nay ſometimes, in company

pany of ſome gentlemen, I would leave the centry drinking with the footmen in an ale-houſe at the back of the town-wall, while we rambled nine or ten miles into the country to viſit ſome acquaintance or other: ſtill taking care to return before two in the afternoon, which was the hour of parade, to ſave the centry from danger.

Thus I ſpent above two months, till the day the government had filled the caſtle and the tolbooth again, as I have mentioned already. As ſoon as I was told of my Lord Kilſythe's impriſonment, I knew the danger I was in, and had juſt time to run with the centry to a cellar, where I found twelve officers got together for ſhelter likewiſe from the ſtorm a little before me. We ſtayed there cloſe till night, and then diſpatched my centry, with Captain Mair's footman, to the Lady Lockhart's, (who was married to the Captain) four miles out of town, to let her know that her huſband would be at home that night, with twelve other cavaliers, (for ſo in thoſe days we affected to ſtile ourſelves), to avoid being impriſoned in the tolbooth.

When the meſſage was delivered, the lady ordered three or four of her ſervants to take up the centry four pair of ſtairs, and to ply him well with drink. Accordingly they kept him drunk for twelve days and nights together, ſo that he neither ſaw me, nor I him, in all that time. Two days after we came to Lady Lockhart's, I determined, againſt her and her friends advice, to return privately to Edinburgh, to diſcourſe with the laird of Pittencrief, my bail: Reſolving at all adventures, that ſo generous a perſon ſhould not be a ſufferer on my account. I accordingly repaired in the night to the ſame ale-houſe at the back of the town-wall, and thence ſent the footman who attended me, to bring the laird thither. He preſently came, with two other gentlemen in his company; and, after

drinking together for half an hour, " He bid me " go whether I pleaſed, and God's bleſſing along " with me;" whereupon, thruſting me out at the door, in a friendly manner, added, that he would pay the hundred pounds he was bound in to the council, next morning, if demanded of him, which they accordingly did, and the money was paid.

I then returned to the company, at my Lady Lockhart's, and thence wrote to the Dukes before mentioned for their advice, what courſe to take: Their anſwer was, " That, in regard to my poor " family, I ſhould make my eſcape to my own " country, and there ſet potatoes till I ſaw better " times." At the end of twelve days, Captain Mair and his eleven friends got over ſeas to St. Germains; when I likewiſe took my leave of them and the Lady, to make the beſt of my way for Ireland. But I bethought me of the poor centry, (to whom the twelve days we ſtayed there, ſeemed no longer than two or three, ſo well was he plied with drink) and calling for him, aſked whether he would chuſe to ſhare with me and my fortunes, or go back to the regiment, perhaps to be ſhot for neglect of his duty? He readily anſwered, that he would go with me whither ever I went; and not long after we came into Ireland, I had the good luck to get him made a ſerjeant of grenadiers, in the regiment formerly commanded by my Lord Dumbarton, by a Captain, who was then gone thither for recruits; in which regiment he died a Lieutenant ſome years after.

The lady at parting, made me a preſent of a good horſe, with ten dollars, to bear my charges on the way; and moreover hired a tenant's horſe to carry the centry to the borders. I durſt not be ſeen to paſs through Galloway, and therefore went by Carliſle to Whitehaven. Here I found an acquaintance, who was miniſter of the town, of the name of Marr; a gentleman of great worth and learning.

learning. Before the Revolution, he had been minister of a parish in Scotland, near the borders: But about the time of that event, the rabble, as he told me the story, came to his house in the night to rob and murder him; having treated others of his brethren, the Episcopal Clergy, before, in that inhuman manner. He was a single man, and had but one man-servant, whose business was to dress his meat, and make his bed; and while the villains were breaking into the house, he had just time to put on his breeches, stockings, and shoes, and no more; for by that time they were got in; when he thought it better to leap out at the window, but half clothed as he was, than to expose his life to the fury of such, whose very mercies might be cruel. Thus he saved his life, and made his escape to the English side, with only four dollars in his pocket; leaving his goods, house, and parish, as plunder to those saints, who, doubtless, looked on such as he was, as no other than an usurper of what, of right, pertained to them; pursuant to the maxim, *That dominion is founded in grace.*

And here I beg leave to relate the treatment which another Episcopal clergyman received from that tribe, about the same time: His name was Kirkwood, whom I likewise knew, before the Revolution, minister of a parish in Galloway in Scotland, and afterwards rector in the county of Fermanah in Ireland. Among other good qualities, this gentleman was a very facetious person; and by his presence of mind, in making use of this talent, he had the good fortune to save both his life and goods from the fury of those godly men, who then thought all things their own. When they broke into the house, he was in bed; and sitting up in his shirt, desired leave to speak a few words before he died; which (I cannot tell how it happened) they granted, and he spoke to this effect; *That he had always prayed to God, he might die in*

his bed; *adding, that he had in his house, as good ale and brandy, as was in all Scotland*; *and therefore hoped the* worthy gentlemen *would do him the* honour *to drink with him, before they did any thing* rashly.

This facetious speech, which they little expected from him, in the article of so much danger as then threatened him, had the luck to divert them from their bloody purpose, and to make them comply with his request: So that, after drinking plentifully, they said he was an hearty cheel; and left him in quiet possession of his house and goods. But he durst not trust his talent to another trial, lest the next company might not be influenced as this first had been; and therefore, as soon as it was day, made off with his family and effects in the best manner he could; and rested not until he was safe in Ireland.

I could not forbear relating these stories from the gentlemens own mouths, as I might do others of the same kind, upon my own knowledge; although they are contradictory to what the preachers of the new established kirk have so confidently given out. They would fain have the world believe, that they shewed great indulgence to the Episcopal clergy at the Revolution, and for several years after. But they must grant me and others leave not to believe them: Nor ought they to be angry, if I give the reader a further idea of them, and of the spirit that reigned in the synods, conventions, or general assemblies of their kirk.

During my confinement in the tolbooth, a general assembly was called; to which my Lord Lothian, as I was informed afterwards, was sent commissioner from King William. His Lordship's instructions were, to signify to them the King's desire, that as many of the Episcopal clergy, as would take the oath of allegiance to him, might keep possession of their several parishes. To this the members

members answered in a disdainful manner, *What! shall we suffer any scabbed sheep among us? Na, na, not ane*; and thereupon sent two of their brethren to King William, who was then in Flanders, to move him for more favours to the kirk, and power further to oppress the Episcopal clergy. But that Prince told them in plain terms, that he had been imposed upon in granting to the kirk, the favours she had already got; and withal commanded them, to let the general assembly know, that it was his will and pleasure, that they should live peaceably with those who were willing to live so with them; otherwise he would make them know that he was their master.

With this unwelcome answer from King William, the two spiritual envoys returned to those who sent them; and at the same time, or soon after, the Prince dispatched an order to the commissioner to dissolve the assembly, if he found them persisting in their severity towards the Episcopal clergy.

As soon as the legates delivered the message, all in the assembly began to speak out with the greatest boldness imaginable, saying, "That the King durst "not have sent them such an answer, if he had "not an army at his back." Whereupon the commissioner dissolved the synod; and, in the King's name, commanded all the members to depart to their several homes.

But, instead of obeying that order, they all went in a body, with that poor weak creature, the Lord Crawfurd, at their head, to the market-cross; and there published a protestation, declaring, that the King had no authority in church-affairs, nor any right to dissolve their general assembly.

I relate this story as it was told me, not only to give the reader an idea of the spirit that reigned in that kirk, established now in Scotland as I have said, but likewise to do justice to the memory of

King William, (which may be the more acceptable, as coming from one who was in a contrary intereſt). And, indeed, I have ſo good an opinion of that Prince, as to believe he would have acted much better than he did, with regard to the civil and eccleſiaſtical conſtitution in Scotland, if he had been permitted to govern by his own opinions.

But now to come to the concluſion of my ſtory. The * Hollantide, after I arrived in Ireland, my wife and two daughters followed me; and we ſettled in the county of Tyrone with my father, (who died two years afterwards) on a ſmall freehold; where I have made an hard ſhift to maintain them with induſtry, and even manual labour, for about twelve years, till my wife died, and my daughters were married, which happened not very long after I became a widower.

I am at preſent in the 83d year of my age, ſtill hated by thoſe people, who affirm the old covenanters to have been unjuſtly dealt with; and therefore believe a great number of improbable ſtories concerning me; as that I was a common murderer of them and their preachers, with many other falſe and improbable ſtories. But the reader, I hope, from whom I have not concealed any one tranſaction or adventure that happened to me among thoſe rebellious people, or miſrepreſented the leaſt circumſtance, as far as my memory could ſerve me; will judge whether he hath reaſon to believe me to have been ſuch a perſon as they repreſented me, and to hate me as they do upon that account. And my comfort is, that I can appeal from their unjuſt tribunal to the mercy of God; before whom, by the courſe of nature, I muſt ſoon appear, who knows the integrity of my heart, and that my actions (condemned by them) were, as far as my underſtanding could

* The feaſt of All-Saints.

direct

direct me, meant for the good of the church, and the ſervice of my King and country.

And, although ſuch people hate me becauſe they give credit to the falſe reports raiſed concerning me, another comfort left me in my old age is, that I have conſtantly preſerved (and ſtill do ſo) the love and eſteem of all honeſt and good men, to whom I have had the happineſs at any time to be known.

JOHN CREICHTON.

HINTS

HINTS

TOWARDS

AN ESSAY

ON

CONVERSATION.

I HAVE obſerved few obvious ſubjects to have been ſo ſeldom, or at leaſt ſo ſlightly handled as this; and, indeed, I know few ſo difficult to be treated as it ought, nor yet upon which there ſeemeth ſo much to be ſaid.

Moſt things purſued by men for the happineſs of public or private life, our wit or folly have ſo refined, that they ſeldom ſubſiſt but in idea; a true friend, a good marriage, a perfect form of government, with ſome others, require ſo many ingredients, ſo good in their ſeveral kinds, and ſo much niceneſs in mixing them, that for ſome thouſands of years men have deſpaired of reducing their ſchemes to perfection: But, in converſation, it is or might be otherwiſe; for here we are only to avoid a multitude of errors, which, although a matter of ſome difficulty, may be in every man's power, for

for want of which it remaineth as mere an idea as the other. Therefore it ſeemeth to me, that the trueſt way to underſtand converſation, is to know the faults and errors to which it is ſubject, and from thence every man to form maxims to himſelf whereby it may be regulated; becauſe it requireth few talents to which moſt men are not born, or at leaſt may not acquire without any great genius or ſtudy. For nature hath left every man a capacity of being agreeable, though not of ſhining in company; and there are an hundred men ſufficiently qualified for both, who, by a very few faults that they might correct in half an hour, are not ſo much as tolerable.

I was prompted to write my thoughts upon this ſubject by mere indignation, to reflect that ſo uſeful and innocent a pleaſure, ſo fitted for every period and condition of life, and ſo much in all men's power, ſhould be ſo much neglected and abuſed.

And in this diſcourſe it will be neceſſary to note thoſe errors that are obvious, as well as others which are ſeldomer obſerved, ſince there are few ſo obvious or acknowledged, into which moſt men, ſome time or other, are not apt to run.

For inſtance: Nothing is more generally exploded than the folly of talking too much; yet I rarely remember to have ſeen five people together, where ſome one among them hath not been predominant in that kind, to the great conſtraint and diſguſt of all the reſt. But among ſuch as deal in multitudes of words, none are comparable to the ſober deliberate talker, who proceedeth with much thought and caution, maketh his preface, branch-eth out into ſeveral digreſſions, findeth a hint that putteth him in mind of another ſtory, which he promiſeth to tell you when this is done; cometh back regularly to his ſubject, cannot readily call to mind ſome perſon's name, holdeth his head, complaineth

plaineth of his memory; the whole company all this while in ſuſpence; at length, ſays he, it is no matter, and ſo goes on. And, to crown the buſineſs, it perhaps proveth at laſt a ſtory the company hath heard fifty times before; or, at beſt, ſome inſipid adventure of the relater.

Another general fault in converſation is, that of thoſe who affect to talk of themſelves: Some, without any ceremony, will run over the hiſtory of their lives; will relate the annals of their diſeaſes, with the ſeveral ſymptoms and circumſtances of them; will enumerate the hardſhips and injuſtice they have ſuffered in court, in parliament, in love, or in law. Others are more dexterous, and with great art will ly on the watch to hook in their own praiſe: They will call a witneſs to remember they always foretold what would happen in ſuch a caſe, but none would believe them; they adviſed ſuch a man from the beginning, and told him the conſequences juſt as they happened; but he would have his own way. Others make a vanity of telling their faults: They are the ſtrangeſt men in the world; they cannot diſſemble; they own it is a folly; they have loſt abundance of advantages by it; but, if you would give them the world, they cannot help it; there is ſomething in their nature that abhors inſincerity and conſtraint; with many other unſufferable topics of the ſame altitude.

Of ſuch mighty importance every man is to himſelf, and ready to think he is ſo to others; without once making this eaſy and obvious reflexion, that his affairs can have no more weight with other men, than their's have with him; and how little that is, he is ſenſible enough.

Where company hath met, I often have obſerved two perſons diſcover by ſome accident, that they were bred together at the ſame ſchool or univerſity, after which the reſt are condemned to ſilence, and to liſten while theſe two are refreſhing each other's

ther's memory with the arch tricks and paſſages of themſelves and their comrades.

I know a great officer of the army, who will ſit for ſome time with a ſupercilious and impatient ſilence, full of anger and contempt for thoſe who are talking; at length of a ſudden demand audience; decide the matter in a ſhort dogmatical way; then withdraw within himſelf again, and vouchſafe to talk no more, until his ſpirits circulate again to the ſame point.

There are ſome faults in converſation, which none are ſo ſubject to as the men of wit, nor ever ſo much as when they are with each other. If they have opened their mouths, without endeavouring to ſay a witty thing, they think it is ſo many words loſt: It is a torment to the hearers, as much as to themſelves, to ſee them upon the rack for invention, and in perpetual conſtraint, with ſo little ſucceſs. They muſt do ſomething extraordinary, in order to acquit themſelves, and anſwer their character, elſe the ſtanders-by may be diſappointed and be apt to think them only like the reſt of mortals. I have known two men of wit induſtriouſly brought together, in order to entertain the company, where they have made a very ridiculous figure, and provided all the mirth at their own expence.

I know a man of wit, who is never eaſy but where he can be allowed to dictate and preſide; he neither expecteth to be informed or entertained, but to diſplay his own talents. His buſineſs is to be good company, and not good converſation; and, therefore, he chuſeth to frequent thoſe who are content to liſten, and profeſs themſelves his admirers. And, indeed, the worſt converſation I ever remember to have heard in my life, was that at Will's coffeehouſe, where the wits (as they were called) uſed formerly to aſſemble; that is to ſay, five or ſix men who had writ plays, or at leaſt prologues,

logues, or had ſhare in a miſcellany, came thither, and entertained one another with their trifling compoſures in ſo important an air, as if they had been the nobleſt efforts of human nature, or that the fate of kingdoms depended on them; and they were uſually attended with an humble audience of young ſtudents from the inns of courts, or the univerſities, who, at due diſtance, liſtened to theſe oracles, and returned home with great contempt for their law and philoſophy, their heads filled with traſh, under the name of politeneſs, criticiſm, and belles lettres.

By theſe means the poets, for many years paſt, were all over-run with pedantry. For, as I take it, the word is not properly uſed; becauſe pedanty is the too frequent or unſeaſonable obtruding our own knowledge in common diſcourſe, and placing too great a value upon it; by which definition, men of the court or the army may be as guilty of pedantry as a philoſopher or a divine; and it is the ſame vice in women, when they are over copious upon the ſubject of their petticoats, or their fans, or their china. For which reaſon, although it be a piece of prudence, as well as good manners, to put men upon talking on ſubjects they are beſt verſed in, yet that is a liberty a wiſe man could hardly take; becauſe, beſide the imputation of pedantry, it is what he would never improve by.

This great town is uſually provided with ſome player, mimick, or buffoon, who hath a general reception at the good tables; familiar and domeſtic with perſons of the firſt quality, and uſually ſent for at every meeting to divert the company; againſt which I have no objection. You go there as to a farce or a puppet-ſhow; your buſineſs is only to laugh in ſeaſon, either out of inclination or civility, while this merry companion is acting his part. It is a buſineſs he hath undertaken, and we are to ſuppoſe he is paid for his day's work. I only quarrel,

quarrel, when in select and private meetings, where men of wit and learning are invited to pass an evening, this jester should be admitted to run over his circle of tricks, and make the whole company unfit for any other conversation, besides the indignity of confounding mens talents at so shameful a rate.

Raillery is the finest part of conversation; but, as it is our usual custom to counterfeit and adulterate whatever is too dear for us, so we have done with this, and turned it all into what is generally called repartee, or being smart; just as when an expensive fashion cometh up, those who are not able to reach it content themselves with some paltry imitation. It now passeth for raillery to run a man down in discourse, to put him out of countenance, and make him ridiculous, sometime to expose the defects of his person or understanding; on all which occasions he is obliged not to be angry, to avoid the imputation of not being able to take a jest. It is admirable to observe one, who is dexterous at this art, singling out a weak adversary, getting the laugh on his side, and then carrying all before him. The French, from whom we borrow the word, have a quite different idea of the thing, and so had we in the politer age of our fathers. Raillery was to say something that at first appeared a reproach or reflection, but, by some turn of wit unexpected and surprising, ended always in a compliment, and to the advantage of the person it was addressed to. And surely one of the best rules in conversation is, never to say a thing which any of the company can reasonably wish we had rather left unsaid; nor can there any thing be well more contrary to the ends for which people meet together, than to part unsatisfied with each other or themselves.

There are two faults in conversation which appear very different, yet arise from the same root,

and are equally blameable; I mean, an impatience to interrupt others, and the uneasiness of being interrupted ourselves. The two chief ends of conversation are, to entertain and improve those we are among, or to receive those benefits ourselves; which whoever will consider, cannot easily run into either of these two errors; because when any man speaketh in company, it is to be supposed he doth it for his hearer's sake, and not his own; so that common discretion will teach us not to force their attention, if they are not willing to lend it; nor, on the other side, to interrupt him who is in possession, because that is in the grossest manner to give the preference to our own good sense.

There are some people, whose good manners will not suffer them to interrupt you; but, what is almost as bad, will discover abundance of impatience, and lv upon the watch until you have done, because they have started something in their own thoughts which they long to be delivered of. Mean time, they are so far from regarding what passes, that their imaginations are wholly turned upon what they have in reserve, for fear it should slip out of their memory; and thus they confine their invention, which might otherwise range over a hundred things full as good, and that might be much more naturally introduced.

There is a sort of rude familiarity, which some people, by practising among their intimates, have introduced into their general conversation, and would have it pass for innocent freedom or humour, which is a dangerous experiment in our northern climate, where all the little decorum and politeness we have are purely forced by art, and are so ready to lapse into barbarity. This, among the Romans, was the raillery of slaves, of which we have many instances in Plautus. It seemeth to have been introduced among us by Cromwell, who, by preferring the scum of the people, made it a court-

court entertainment, of which I have heard many particulars; and, considering all things were turned upside down, it was reasonable and judicious: Although it was a piece of policy found out to ridicule a point of honour in the other extreme, when the smallest word misplaced among gentlemen ended in a duel.

There are some men excellent at telling a story, and provided with a plentiful stock of them, which they can draw out upon occasion in all companies; and, considering how low conversation runs now among us, it is not altogether a contemptible talent; however, it is subject to two unavoidable defects; frequent repetition, and being soon exhausted; so that whoever valueth this gift in himself, hath need of a good memory, and ought frequently to shift his company, that he may not discover the weakness of his fund; for those who are thus endowed have seldom any other revenue but live upon the main stock.

Great speakers in public, are seldom agreeable in private conversation, whether their faculty be natural, or acquired by practice and often venturing. Natural elocution, although it may seem a paradox, usually springeth from a barrenness of invention and of words, by which men who have only one stock of notions upon every subject, and one set of phrases to express them in, they swim upon the superficies, and offer themselves on every occasion; therefore, men of much learning, and who know the compass of a language, are generally the worst talkers on a sudden, until much practice hath inured and emboldened them; because they are confounded with plenty of matter, variety of notions, and of words, which they cannot readily chuse, but are perplexed and entangled by too great a choice, which is no disadvantage in private conversation; where, on the other side, the talent

lent of haranguing is, of all others, moſt inſupportable.

Nothing hath ſpoiled men more for converſation, than the character of being wits; to ſupport which, they never fail of encouraging a number of followers and admirers, who lift themſelves in their ſervice, wherein they find their accounts on both ſides by pleaſing their mutual vanity. This hath given the former ſuch an air of ſuperiority, and made the latter ſo pragmatical, that neither of them are well to be endured. I ſay nothing here of the itch of diſpute and contradiction, telling of lies, or of thoſe who are troubled with the diſeaſe called *the wandering of the thoughts*, that they are never preſent in mind at what paſſeth in diſcourſe; for whoever labours under any of theſe poſſeſſions, is as unfit for converſation as mad-men in Bedlam.

I think I have gone over moſt of the errors in converſation that have fallen under my notice or memory, except ſome that are merely perſonal, and others too groſs to need exploding; ſuch as lewd or prophane talk; but, I pretend only to treat the errors of converſation in general, and not the ſeveral ſubjects of diſcourſe, which would be infinite. Thus we ſee how human nature is moſt debaſed, by the abuſe of that faculty, which is held the great diſtinction between men and brutes; and how little advantage we make of that which might be the greateſt, the moſt laſting, and the moſt innocent, as well as uſeful pleaſure of life: In default of which, we are forced to take up with thoſe poor amuſements of dreſs and viſiting, or the more pernicious ones of play, drink, and vicious amours, whereby the nobility and gentry of both ſexes are entirely corrupted both in body and mind, and have loſt all notions of love, honour, friendſhip and generoſity; which, under the name of fopperies, have been for ſometime laughed out of doors.

This

This degeneracy of converſation, with the pernicious conſequences thereof upon our humours and diſpoſitions, hath been owing, among other cauſes, to the cuſtom ariſen, for ſome time paſt, of excluding women from any ſhare in our ſociety, further than in parties at play, or dancing, or in the purſuit of an amour. I take the higheſt period of politeneſs in England (and it is of the ſame date in France) to have been the peaceable part of King Charles I.'s reign; and from what we read of thoſe times, as well as from the accounts I have formerly met with from ſome who lived in that court, the methods then uſed for raiſing and cultivating converſation, were altogether different from ours: Several ladies, whom we find celebrated by the poets of that age, had aſſemblies at their houſes, where perſons of the beſt underſtanding, and of both ſexes, met to paſs the evenings in diſcourſing upon whatever agreeable ſubjects were occaſionally ſtarted; and although we are apt to ridicule the ſublime Platonic notions they had, or perſonated in love and friendſhip, I conceive their refinements were grounded upon reaſon, and that a little grain of the romance is no ill ingredient to preſerve and exalt the dignity of human nature, without which it is apt to degenerate into every thing that is ſordid, vicious and low. If there were no other uſe in the converſation of ladies, it is ſufficient that it would lay a reſtraint upon thoſe odious topics of immodeſty and indecencies, into which the rudeneſs of our northern genius is ſo apt to fall. And, therefore, it is obſerveable in thoſe ſprightly gentlemen about the town, who are ſo very dextrous at entertaining a vizard-maſk in the park or the playhouſe, that, in the company of ladies of virtue and honour, they are ſilent and diſconcerted, and out of their element.

There are ſome people who think they ſufficiently acquit themſelves and entertain their company

with relating of facts of no consequence, nor at all out of the road of such common incidents as happen every day; and this I have observed more frequently among the Scots than any other nation, who are very careful not to omit the minutest circumstances of time or place; which kind of discourse, if it were not a little relieved by the uncouth terms and phrases, as well as accent and gesture peculiar to that country, would be hardly tolerable. It is not a fault in company to talk much; but to continue it long is certainly one; for, if the majority of those who are got together be naturally silent or cautious, the conversation will flag, unless it be often renewed by one among them, who can start new subjects, provided he doth not dwell upon them, but leaveth room for answers and replies.

A SHORT

CHARACTER

Of His Excellency

THOMAS Earl of WHARTON,

Lord Lieutenant of IRELAND.

With an Account of ſome ſmaller Facts during his Government, which will not be put into the Articles of Impeachment.

London, Aug. 30, 1710.

THE kingdom of Ireland being governed by deputation from hence, its annals, ſince the Engliſh eſtabliſhment, are uſually digeſted under the heads of the ſeveral governors: But the affairs and events of that iſland, for ſome years paſt, have been either ſo inſignificant, or ſo annexed to thoſe of England, that they have not furniſhed matter of any great importance to hiſtory. The ſhare of honour which gentlemen from thence have had by their conduct and employments in the army, turneth all to the article of this kingdom; the reſt, which relateth to politics, or the art of government,

ment, is inconſiderable to the laſt degree; however it may be repreſented at court by thoſe who preſide there, and would value themſelves upon every ſtep they make towards finiſhing the ſlavery of that people, as if it were gaining a mighty point to the advantage of England.

Generally ſpeaking, the times which afford moſt plentiful matter for ſtory, are thoſe in which a man would leaſt chuſe to live; ſuch as under the various events and revolutions of war, the intrigues of a ruined faction, or the violence of a prevailing one; and laſtly, the arbitrary unlawful acts of oppreſſing governours. In the war, Ireland hath no ſhare but in ſubordination to us; the ſame may be ſaid of their factions, which, at preſent, are but imperfect tranſcripts of ours: But the third ſubject for hiſtory, which is arbitrary power, and oppreſſion; as it is that by which the people of Ireland have, for ſome time, been diſtinguiſhed from all her * Majeſty's ſubjects, ſo being now at its greateſt height under his Excellency Thomas Earl of Wharton, a ſhort account of his government may be of ſome uſe or entertainment to the preſent age, although, I hope, it will be incredible to the next: And, becauſe this account may be judged rather an hiſtory of his Excellency than of his government, I muſt here declare, that I have not the leaſt view to his perſon in any part of it. I have had the honour of much converſation with his Lordſhip, and am thoroughly convinced how indifferent he is to applauſe, and how inſenſible of reproach: Which is not a humour put on to ſerve a turn, or keep a countenance, nor ariſing from the conſciouſneſs of innocence, or any grandeur of mind, but the mere unaffected bent of his nature.

He is without the ſenſe of ſhame or glory, as ſome men are without the ſenſe of ſmelling; and

* Queen Anne.

therefore

therefore. a good name to him is no more than a precious ointment would be to these. Whoever, for the sake of others, were to describe the nature of a serpent, a wolf, a crocodile, or a fox, must be understood to do it without any personal love or hatred for the animals themselves.

In the same manner, his Excellency is one whom I neither personally love nor hate. I see him at court, at his own house, and sometimes at mine, (for I have the honour of his visits) and when these papers are public, it is odds but he will tell me, as he once did upon a like occasion, that he is damnably mauled; and then, with the easiest transition in the world, ask about the weather or time of the day: So that I enter on the work with more chearfulness, because, I am sure, neither to make him angry, nor any way hurt his reputation; a pitch of happiness and security, to which his Excellency hath arrived, and which no philosopher before him could reach.

I intend to execute this performance by first giving a character of his Excellency, and then relating some facts during his government, which will serve to confirm it.

I know very well, that mens characters are best known from their actions; but these being confined to his administration in Ireland, his character may, perhaps, take in something more, which the narrowness of the time, or the scene, hath not given him opportunity to exert.

Thomas Earl of Wharton, Lord Lieutenant of Ireland, by the force of a wonderful constitution, hath passed some years, his grand climacteric, without any visible effects of old age, either on his body or his mind, and, in spite of a continual prostitution to those vices which usually wear out both. His behaviour is in all the forms of a young man at five and twenty. Whether he walketh, or whistleth, or sweareth, or talketh bawdy, or calleth names,

nanies, he acquitteth himſelf in each beyond a templar of three years ſtanding. With the ſame grace, and in the ſame ſtile, he will rattle his coachman in the middle of the ſtreet, where he is Governor of the kingdom; and, all this is without conſequence, becauſe it is in his character; and what every body expecteth. He ſeemeth to be but an ill diſſembler, and an ill liar, although they are the two talents he moſt practiſeth, and moſt valueth himſelf upon. The ends he hath gained by lying, appeared to be more owing to the frequency than the art of them. His lies being ſometimes detected in an hour, often in a day, and always in a week. He tells them freely in mixed companies, although he knows half of thoſe who hear him to be his enemies, and is ſure they will diſcover them the moment they leave him. He ſweareth ſolemnly he loveth and will ſerve you: and your back is no ſooner turned, but he tells thoſe about him you are a dog and a raſcal. He goeth conſtantly to prayers in the the forms of his place and will talk bawdy and blaſphemy at the chapel-door. He is a Preſbyterian in politics, and an Atheiſt in religion; but he chuſeth at preſent to whore with a Papiſt. In his commerce with mankind his general rule is, to endeavour to impoſe on their underſtanding, for which he hath but one receipt, a compoſition of lies and oaths: And this he applieth indifferently to a freeholder of forty ſhillings, and a privy-counſellor; by which the eaſy and the honeſt are often either deceived or amuſed, and either way he gaineth his point. He will openly take away your employment to day, becauſe you are not of his party; to-morrow he will meet or ſend for you, as if nothing at all had paſſed, lay his hands with much friendſhip on your ſhoulders, and, with the greateſt eaſe and familiarity, tell you that the faction are driving at ſomething in the houſe; that you muſt be ſure to attend,

tend, and to ſpeak to all your friends to be there, although he knoweth at the ſame time, that you and your friends are againſt him in the very point he mentioneth: And however abſurd, ridiculous, and groſs this may appear, he hath often found it ſucceſsful, ſome men having ſuch an aukward baſhfulneſs, they know not how to refuſe on a ſudden, and every man having ſomething to hope or fear, which often hinders them from driving things to extremes with perſons of power, whatever provocations they may have received. He hath ſunk his fortune by endeavouring to ruin one kingdom *, and hath raiſed it by going far in the ruin of another †, With a good natural underſtanding, a great fluency in ſpeaking, and no ill taſte of wit, he is generally the worſt companion in the world; his thoughts being wholly taken up between vice and politics, ſo that bawdy, prophaneneſs, and buſineſs fill up his whole converſation. To gratify himſelf in the two firſt, he maketh uſe of ſuitable favourites, whoſe talents reach no higher than to entertain him with all the lewdneſs that paſſeth in town. As for buſineſs, he is ſaid to be very dexterous at that part of it which turneth upon intrigue, and he ſeemeth to have transferred thoſe talents of his youth for intriguing with women, into public affairs. For as ſome vain young fellows, to make a gallantry appear of conſequence, will chuſe to venture their necks by climbing up a wall or window at midnight to a common wench, where they might as freely have gone in at the door, and at noonday; ſo his excellency, either to keep himſelf in practice, or advance the fame of his politics, affects the moſt obſcure, troubleſome, and winding paths, even in the moſt common affairs, thoſe which would be brought about as well in the ordinary forms,

* England. † Ireland.

or

or would follow of courſe whether he intervened or not.

He bears the gallantries of his lady with the indifference of a Stoic, and thinks them well recompenced by a return of children to ſupport his family without the fatigues of being a father. He has three predominant paſſions, which you will ſeldom find united in the ſame man, as ariſing from different diſpoſitions of mind, and naturally thwarting each other: Theſe are, love of power, love of money, and love of pleaſure; they ride him ſometimes by turns, and ſometimes all together: Since he went into Ireland, he ſeemeth moſt diſpoſed to the ſecond, and hath met with great ſucceſs, having gained by his government, of under two years, five and forty thouſand pounds by the moſt favourable computation, half in the regular way, and half in the prudential.

He was never yet known to refuſe or keep a promiſe. But here I deſire to diſtinguiſh between a promiſe and a bargain; for he will be ſure to keep the latter when he has the faireſt offer.

Thus much for his Excellency's character; I ſhall now proceed to his actions, only during the time he was Governour of Ireland, which were tranſmitted to me by an eminent perſon in buſineſs there, who had all opportunities of being well informed, and whoſe employment did not lie at his Excellency's mercy.

This intelligence being made up of ſeveral facts independent of each other, I ſhall hardly be able to relate them in due order of time, my correſpondent omitting that circumſtance, and tranſmitting them to me juſt as he recollected them; ſo that the gentlemen of that kingdom, now in town, will, I hope, pardon me any ſlips I ſhall make in that or any other kind, while I keep exactly to the truth.

Thomas Proby, Eſq; chirurgeon-general of Ireland, a perſon univerſally eſteemed, and whom I

have

have formerly seen here, had built a country-house, half a mile from Dublin, adjoining to the park. In a corner of the park, just under his house, he was much annoyed with a dog-kennel, which belonged to the government; upon which he applied to Thomas Earl of Pembroke, then Lord-lieutenant, and to the Commissioners of the Revenue, for a lease of about five acres of that part of the park. His petition was referred to the Lord treasurer here, and sent back for a report, which was in his favour, and the bargain so hard, that the Lord-treasurer struck off some part of the rent: He had a lease granted him, for which he was to build another kennel, provide ice yearly for the government, and pay a certain rent; the land might be worth about thirty shillings an acre. His Excellency, soon after his arrival in Ireland, was told of this lease, and, by his absolute authority, commanded Mr. Proby to surrender up the land; which he was forced to do, after all the expence he had been at, or else must have expected to lose his employment; at the same time he is under an obligation to pay his rent, and I think he doth it to this day. There are several circumstances in this story which I have forgot, having not been sent to me with the rest; but I had it from a gentleman of that kingdom, who some time ago was here.

Upon his Excellency's being declared Lord-lieutenant, there came over, to make his court, one Dr. Lloyd, Fellow of Trinity-college, Dublin, noted in that kingdom for being the only clergyman that declared for taking off the sacramental test, as he did openly in their convocation of which he was a member. The merit of this, and some other principles suitable to it, recommended by Tom Broderick, so far ingratiated him with his Excellency, that being provided of a proper chaplain already, he took him however into a great degree of favour: The Doctor attended his Excel-

lency to Ireland, and obſerving a caſt wench in the family to be in much confidence with my lady, he thought by addreſſing there, to have a ſhort open paſſage to preferment. He met with great ſucceſs in his amour; and walking one day with his miſtreſs after my Lord and Lady in the Caſtle garden, my Lady ſaid to his Excellency, "What do you think? We are going to loſe poor Foydy, (a name of fondneſs they uſually gave her.) "How do you "mean, (ſaid my Lord!) Why, the Doctor be-"hind us, is reſolved to take her from us." Is "he, by G——? Why then (G—d d——n me) "he ſhall have the firſt biſhopric that falls *."

The Doctor, thus encouraged, grew a moſt violent lover, returned with his Excellency for England, and ſoon after, the biſhopric of Corke falling void, to ſhew he meant fair, he married his damſel publickly here in London; and his Excellency as honourably engaged his credit to get him the biſhopric; but the matter was reckoned ſo infamous, that both the archbiſhops here, eſpecially his Grace of York, interpoſed with the Queen, to hinder ſo great a ſcandal to the church; and Dr. Brown, Provoſt of Dublin college, being then in town, her Majeſty was pleaſed to nominate him; ſo that Dr. Lloyd was forced to ſit down with a moderate deanry in the northern parts of that kingdom, and the additional comfort of a ſweet lady, who brought this her firſt huſband no other portion, than a couple of olive branches for his table, though ſhe herſelf hardly knoweth by what hand they were planted.

The Queen reſerveth all the great employments of Ireland to be given by herſelf, though often, by the recommendation of the chief governor, accor-

* It was confidently reported, as a conceit of his Excellency, that talking upon this ſubject, he once ſaid, with great pleaſure, that he hoped to make his W——e a B——p.

ding

ding to his credit at court. The provoſtſhip of Dublin college is of this number, which was now vacant, upon the promotion of Dr. Brown; Dr. Benjamin Pratt, a fellow of that college, and chaplain to the Houſe of Commons of that kingdom, as well as domeſtic chaplain to the Duke of Ormond, was at that time here, in attendance upon the Duke. He is a gentleman of good birth and fortune in Ireland, and lived here in a very decent figure: He is a perſon of wit and learning, hath travelled and converſed in the beſt company, and was very much eſteemed among us here when I had the pleaſure of his acquaintance! But he had the original ſin of being a reputed Tory, and a dependent on the Duke of Ormond; however, he had many friends among the biſhops and other nobility, to recommend him to the Queen; at the ſame time, there was another fellow of that college, one Dr. Hall, who had much the advantage of Pratt in point of ſeniority; this gentleman had very little introduced himſelf into the world, but lived retired, though otherwiſe ſaid to be an excellent perſon, and very deſerving for his learning and ſenſe: He had been recommended from Ireland by ſeveral perſons; and his Excellency, who had never before ſeen nor thought of him, after having tried to injure the college, by recommending perſons from this ſide, at laſt ſet up Hall, with all imaginable zeal, againſt Pratt. I tell this ſtory the more fully, becauſe it is affirmed by his Excellency's friends, that he never made more uſe of his court-ſkill than at this time, to ſtop Dr. Pratt's promotion, not only from the perſonal hatred he had to the man, on account of his patron and principles, but that he might return to Ireland with ſome little opinion of his credit at court; which had mightily ſuffered by many diſappointments, eſpecially that of his chaplain Dr. Lloyd. It would be incredible to relate the many artifices

he uſed to this end, of which the doctor had daily intelligence, and would fairly tell his Excellency ſo at his levees, who ſometimes could not conceal his ſurprize, and then would promiſe, with half a dozen oaths, never to concern himſelf one way or other; theſe were broke every day, and every day detected. One morning, after ſome expoſtulation between the doctor and his Excellency, and a few additional oaths, that he would never oppoſe him more, his Excellency went immediately to the biſhop of Ely, and prevailed on him to go to the Queen from him, and let her Majeſty know, that he never could conſent, as long as he lived, that Dr. Pratt ſhould be Provoſt, which the Biſhop barely complied with, and delivered his meſſage; though at the ſame time he did the doctor all the good offices he could. The next day the doctor was again with his Excellency, and gave him thanks for ſo open a proceeding; the affair was now paſt diſſembling, and his Excellency owned he did not oppoſe him *directly*, but confeſſed he did it *collaterally*. The Doctor a little warmed, ſaid, "No, my Lord, "you mean *directly* you did not, but *indirectly* you "did." The concluſion was, that the Queen named the doctor to the place; and as a further mortification, juſt upon the day of his Excellency's departure for Ireland.

But here I muſt deſire the reader's pardon, if I cannot digeſt the following facts in ſo good a manner as I intended; becauſe it is thought expedient, for ſome reaſons, that the world ſhould be informed of his Excellency's merits as ſoon as poſſible. I will therefore only tranſcribe the ſeveral paſſages as they were ſent me from Dublin, without either correcting the ſtyle, or adding any remarks of my own. As they are, they may ſerve for hints to any perſon who may hereafter have a mind to write memoirs of his Excellency's life.

THE

THE Earl of Rochfort's regiment of dragoons was embarked for his Majesty's service abroad, on the 27th of August 1709, and left their horses behind them, which were subsisted in order to mount another regiment to fill up their room; as the horses of Lieutenant General Harvey's regiment had formerly mounted a regiment raised, and still commanded by the Duke of Ormond; on which occasion the Duke had her Majesty's orders only for as much money as would supply the charge of the horses till the regiment was raised, which was soon after, and then it was put on the establishment, as other regiments. But that which was to supply the Earl of Rochfort's had not a commission granted till the 29th of April 1710, and all the pay, from the 27th of August to that time (being above 5,700 l.) was taken, under pretence of keeping the horses, buying new ones in the room of such as should be wanting or unserviceable, and for providing accoutrements for the men and horses. As for the last use, those are always produced out of the funds for providing, cloathing, and the Duke of Ormond did so: As for horses wanting, they are very few, and the Captains have orders to provide them another way; the keeping the horses did not amount to 700 l. by the accounts laid before the Committee of Parliament: So there was at least 5,000 l. charged to the nation more than the real charge could amount to.

Mrs. Lloyd, at first coming over, expected the benefit of the box-money; and accordingly talked of selling it for about 200 l. but at last was told she must expect but part of it, and that the grooms of the chamber, and other servants, would deserve a consideration for their attendance: Accordingly his Excellency had it brought to him every night;

and to make it worth his receiving, my Lady gave great encouragement to play; so that, by a moderate computation, it amounted to near 1000 l. of which a small share was given to the grooms of the chamber, and the rest made a perquisite to his Excellency. For Mrs. Lloyd having an husband, and a bishopric promised her, the other pretensions were cut off.

He met Lieutenant-General Langston in the court of Requests, and presented a gentleman to him, saying, "This is a particular friend of mine; "he tells me, he is a Lieutenant in your regi- "ment; I must desire you will take the first op- "portunity to give him a troop, and you will ob- "lige me mightily." The Lieutenant-General answered, "He had served very well, and had very "good pretensions to a troop, and that he would "give him the first that fell." With this the gentleman was mighty well satisfied, returned thanks, and withdrew. Upon which his Excellency said immediately, "I was forced to speak for him, as a "great many of his friends have votes at elec- "tions; but d——n him, he is a rogue, therefore "take no care for him."

He brought one M——y to the Duke of Ormond. and recommended him as a very honest gentleman, and desired his grace would provide for him; which his Grace promised. So M——y withdrew. As soon as he was gone, his Lordship immediately said to the Duke, "That fellow is the "greatest rogue in Christendom."

Colonel Coward having received pay, for some time, in two or three regiments, as Captain, but never done any other service to the crown than eating and drinking in the expedition to Cadiz, under the Duke of Ormond, finding he had not pretensions enough to rise, after he had sold the last employment he had, applied to his Excellency, who represented him in such a light, that he got above 900 l.

900 l. as an arrear of half-pay, which he had no title to, and a penſion of 10 s. *per* day; but he reckoning this as much too little for his wants, as every body elſe did too much for his pretenſions, gave in a ſecond petition to the Queen for a further addition of 10 s. a-day; which being referred to his Excellency, he gave him a favourable report, by means whereof, it is hoped his merit will be ſtill farther rewarded. He turned out the poor gate-keeper of Chapel-izod gate, though he and his wife were each above ſixty years old, without aſſigning any cauſe, and they are now ſtarving.

As for the buſineſs of the Arſenal, it was the product of chance, and never ſo much as thought of by the perſons who of late have given ſo many good reaſons for the building it; till, upon inquiring into the funds, they were found to hold out ſo well, that there was a neceſſity of deſtroying ſixty or ſeventy thouſand pounds, otherwiſe his Excellency, for that time, could hardly have had the credit of taxing the kingdom: Upon this occaſion many projects were propoſed, all which at laſt gave way to the propoſal of a worthy perſon, who had often perſuaded the nation to do itſelf a great deal of harm, by attempting to do itſelf a little good, which was, that forty thouſand arms ſhould be provided for the militia, and ammunition in proportion, to be kept in four arſenals to be built for that purpoſe: This was accordingly put into the heads of a bill, and then this worthy patriot, with his uſual ſincerity, declared he would not conſent to the giving of money for any other uſe; as every body thought by the words he ſpoke, though afterwards he ſhewed them, that his meaning was not to be known by the vulgar acceptation of words; for he not only gave his conſent to the bill, but uſed all the art and induſtry he was maſter of to have it paſs; though the money was applied in it, to the building one arſenal only, and ammunition and other ſtores proportionable, without

one

one word of the militia. So the arſenal was conceived, and afterwards formed in a proper manner; but when it came to be brought forth, his Excellency took it out of the hands that had formed it as far as he could, and, contrary to all precedents, put it out of the care of the ordnance-board, who were properly to have taken care of the receipt and payment of the money, without any further charge to the public, and appointed his ſecond ſecretary, Mr. Denton, to be paymaſter, whoſe ſalary was a charge of above five hundred pounds in the whole: Then, thinking this was too ſmall a charge to put the public to for nothing, he made an eſtabliſhment for that work, conſiſting of one ſuperintendant at three pounds *per* week, eight overſeers at ſeven pounds four ſhillings a-week, and ſixteen aſſiſtants at ſeven pounds four ſhillings a-week, making in all ſeventeen pounds eight ſhillings a-week: And theſe were, for the greater part, perſons who had no knowledge of ſuch buſineſs, and their honeſty was equal to their knowledge, as it hath ſince appeared, by the notorious cheats and neglects that have been made out againſt them; inſomuch, that the work they have overſeen, which, with their ſalary, hath coſt near three thouſand pounds, might have been done for leſs than eighteen hundred pounds, if it had been agreed for by the yard, which is the uſual method, and was ſo propoſed in the eſtimate. And this is all a certainty, becauſe all that hath been done was only removing earth, which hath been exactly computed by the yard, and might have been ſo agreed for.

Philip Savage, Eſq; as Chancellor of the exchequer, demanded fees off the commiſſioners of the revenue for ſealing writs in the queen's buſineſs, and ſhewed them for it ſome precedents; but they not being well ſatisfied with them wrote to Mr. South, one of the commiſſioners, then in London, to inquire the practice there. He ſent them word, upon inquiry, that fees were paid there upon the like

like cafes; fo they adjudged it for him, and conftantly paid him fees. If therefore there was a fault, it muft ly at their door, for he never offered to ftop the bufinefs; yet his Excellency knew fo well how to chufe an attorney and follicitor-general, that, when the cafe was referred to them, they gave it againft the chancellor, and faid he had forfeited his place by it, and ought to refund the money, being about two hundred pounds per annum; but never found any fault in the commiffioners, who adjudged the cafe for him, and might have refufed him the money if they had thought fit.

Captain Robert Fitzgerald, father to the prefent Earl of Kildare, had a grant from King Charles II. of the office of Comptroller of the mufters, during the lives of Captain Charles Brabazon, now Earl of Meath, and George Fitzgerald, elder brother to the prefent Earl of Kildare; which the faid Robert Fitzgerald enjoyed with a falary of three hundred pounds per annum; and, after his death, his fon George enjoyed it, till my Lord Galway did, by threats, compel him to furrender the faid patent for a penfion of two hundred pounds per annum, which he enjoyed during his life. Some time ago the prefent Earl of Kildare, as heir to his father and brother, looked upon himfelf to be injured by the furrender of faid patent, which fhould have come to him, the Earl of Meath being ftill living: Therefore, in order to right himfelf, did petition her Majefty; which petition, as ufual, was referred to the Earl of Wharton, then Lord Lieutenant, who, being at that time in London, referred it, according to the common method on fuch occafions, to the Lord chancellor and Lieutenant-general Ingolfby, the then Lords juftices of this kingdom; who, for their information, ordered the attorney-general to inquire whether the Earl of Kildare had any legal title to faid patent, which he, in a full report, faid he had: And they referred it

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to the deputy vice-treasurer to inquire into the nature of the office, and to give them his opinion, whether he thought it was useful or necessary for her Majesty's service. He gave in his report, and said he thought it both useful and necessary; and, with more honesty than wit, gave the following reasons: First, that the muster-master general computed the pay of the whole military list, which is above 200,000 l. per annum; so, having no check on him, might commit mistakes, to the great prejudice of the crown: And, secondly, because he had himself found out several of those mistakes, which a comptroller might prevent. The Lords justices approved of these reasons, and so sent over their report to my lord lieutenant, that they thought the office useful and necessary: But Colonel P———r, the muster-master-general, being then in London, and having given my lord lieutenant one thousand pounds for his consent to enjoy that office, after he had got her Majesty's orders for a patent, thought a check upon his office would be a troublesome spy upon him; so he pleaded the merit of his thousand pounds, and desired, in consideration thereof, that his Excellency would free him from an office that would put it out of his power to wrong the crown; and, to strengthen his pretensions, put my lady in mind of what money he had lost to her at play; who immediately, out of a grateful sense of benefits received, railed as much against the lords-justices report as ever she had done against the Tories; and my lord lieutenant, prompted by the same virtue, made his report, that there needed no comptroller to that office, because he comptrolled it himself; which (now having given his word for it) he will, beyond all doubt, effectually for the future: Although since it hath been plainly made appear, that, for want of some controul on that office, her Majesty hath been wronged of many hundred pounds

by

by the roguery of a clerk; and that, during the time of his Excellency's government, of which there hath been but a ſmall part refunded, and the reſt hath not been inquired after, leſt it ſhould make it plainly appear, that a comptroller in that office is abſolutely neceſſary.

His Excellency being deſirous, for a private reaſon, to provide for the worthleſs ſon of a worthleſs father, who had lately ſold his company, and, of courſe, all pretenſions to preferment in the army, took this opportunity: A captain in the oldeſt regiment in the kingdom, being worn out with ſervice, deſired leave to ſell, which was granted him; and, accordingly, for a conſideration agreed upon, he gave a reſignation of his company to a perſon approved of by the commander of the regiment, who, at the ſame time, applied to his Excellency for leave for another Captain of his regiment, who is an engineer in her Majeſty's ſervice in Spain, and abſent by her Majeſty's licence: His Excellency hearing that, ſaid, they might give him a company in Spain, for he would diſpoſe of this here; and ſo, notwithſtanding all the commanders in the regiment could urge, he gave the company, which was regularly ſurrendered, to his worthy favourite; and the other company, which was a diſputable title, to the gentlemen who had paid his money for that which was ſurrendered. Talking one morning as he was dreſſing (at leaſt a dozen people preſent) of the debates in council, about the affairs of Trim, he ſaid the lord-chief juſtice Dalbin had laid down as law, a thing for which a man ought to have his gown ſtripped off, and be whipped at the cart's a—e; and, in leſs than a quarter of an hour, repeated the expreſſion again: Yet, ſome days after, ſent Dr. Lloyd to aſſure his Lordſhip he ſaid no ſuch thing. Some time after, while he was in England, he uſed his utmoſt efforts with the queen to turn him out, but could not: And when he

he came once again, he took an opportunity (when the judges were to wait on him) to say to them, particularly to lord chief justice Dalbin, that perhaps some officious persons might spread stories that he had endeavoured to do some of them a prejudice in England, which he assured them he never had; but on the contrary would always, without distinction, shew his regard according to merit; which the Lord-chief-justice Dalbin was pleased to approve of, by saying, that was very honourable, that was very gracious; although he knew the contrary himself.

In England he bid Mr. Deering assure all his friends and acquaintance here, that they and every body might depend on his favour, as they behaved themselves; with which Mr. Deering was much pleased, and wrote over to his friends accordingly; and, as soon as his back was turned, he jeeringly said, "*D——n me, how easily he is bit!*" When the Duke of Ormond was in the government, he gave to Mr. Anderson Saunders the government of Wicklow castle, which has no salary, but a perquisite of some land, worth about 12 l. per annum, which Mr. Saunders gave to the free-school of the town; but his Excellency, not liking either the person or the use, without any ceremony, or reason given, superseded him, by giving a commission for it to J——s the horse-courser, who lieth under several odious and scandalous reflections, particularly of very narrowly escaping the gallows for coining. Some time after, his Excellency landing the second time, he sent for Mr. Saunders, among others, desiring their good offices in the ensuing session, and that Mr. Saunders would not take amiss his giving that place to J——s, for he assured him he did not know it belonged to him, which is highly probable, because men of his knowledge usually give away things, without inquiring how they are in their disposal. Mr. Saunders answered him, "He

" He was very glad to find what was done was not " out of any particular diſpleaſure to him ; becauſe " Mr. Whitſhed had ſaid at Wicklow, by way of " apology for what his Excellency had done, that " it was occaſioned by Mr. Saunders having it ; " and ſeeing his Excellency had no ill intention " againſt him, was glad he could tell his Excellen- " cy it was not legally given away, for he had a " cuſtodium for the land out of the court of Ex- " chequer ; ſo his Excellency's commiſſion could " do him no prejudice."

Lieutenant-General Echlin had pay on this eſtabliſhment as brigadier, until the middle of October 1708, when he was removed from it by his Excellency, becauſe his regiment went away at that time, and Lieutenant-General Gorge was put in his room Some time after, Major-General Rook, conſidering the reaſon why Echlin was removed, concluded, that Gorge could not come on, until ſome time in February after, becauſe his regiment was alſo out of the kingdom until that time ; and therefore, he being the eldeſt General-officer, that had no pay as ſuch, was intitled to the brigadier's pay, from the time Echlin was removed until Gorge was qualified to receive it, he having done the duty. His Excellency, upon hearing the reaſon, owned it to be a very good one, and told him, if the money were not paid to Gorge he ſhould have it, ſo bid him go ſee ; which he did, and found it was : Then his Excellency told him he would refer his caſe to a court of general officers to give their opinion in it, which he ſaid muſt needs be in his favour ; and, upon that ground, he would find a way to do him right ; yet when the general officers ſat, he ſent for ſeveral of them, and made them give the caſe againſt Rook.

When the proſecution againſt the diſſenting miniſters in Drogheda was depending, one Stevens, a lawyer in this town of Dublin, ſent his Excellen-

cy, then in London, a petition, in the name of the ſaid diſſenting miniſters, in behalf of himſelf and others who lay under any ſuch proſecution; and, in about a fortnight's time, his Excellency ſent over a letter to the then Lords-juſtices, to give the Attorney and Solicitor-Generals orders to enter a *noli proſequi* to all ſuch ſuits; which was done accordingly, although he never ſo much as enquired into the merits of the cauſe, or referred the petition to any body, which is a juſtice done to all men, let the caſe be never ſo light. He ſaid he had her Majeſty's orders for it, but they did not appear under her hand; and it is generally affirmed he never had any.

That his Excellency can deſcend to ſmall gains, take this inſtance: There were 850 l. ordered by her Majeſty to buy new liveries for the ſtate-trumpets, meſſengers, &c. but, with great induſtry, he got them made cheaper by 200 l. which he ſaved out of that ſum: and it is reported, that his ſteward got a handſome conſideration beſide from the undertaker.

The agent to his regiment, being ſo alſo to others, bought a Lieutenant's commiſſion in a regiment of foot, for which he never was to do any duty; which ſervice pleaſed his Excellency ſo well, that he gave him leave to buy a company, and would have had him kept both; but before his pleaſure was know, the former was diſpoſed of.

The Lord-Lieutenant hath no power to move or put in a Sollicitor-General without the Queen's letter, it being one of thoſe employments excepted out of his commiſſion; yet, becauſe Sir Richard Levinge diſobliged him, by voting according to his opinion, he removed him, and put in Mr. Forſter *, although he had no Queen's letter for ſo

* Afterwards Recorder of the city of Dublin, and Lord-Chief-Juſtice of the Common Pleas.

doing;

doing; only a letter from Mr. Secretary Boyle, that her Majesty designed to remove him.

The Privy-council in Ireland have a great share of the administration, all things being carried by the consent of the majority, and they sign all orders and proclamations there, as well as the chief Governor. But his Excellency disliked so great a share of power in any but himself: And when matters were debated in council, otherwise than he approved, he would stop them, and say, *Come, my Lords, I see how your opinions are, and therefore I will not take your votes*; and so would put an end to the dispute.

One of his chief favourites was a scandalous clergyman, a constant companion of his pleasures, who appeared publicly with his Excellency, but never in his habit, and who was a hearer and sharer of all the lewd and blasphemous discourses of his Excellency and his cabal. His Excellency presented this worthy divine to one of the Bishops, with the following recommendation; "My Lord, "M——— is a very honest fellow, and hath no "fault but that he is a little too immoral." He made this man chaplain to his regiment; although he had been so infamous, that a Bishop in England refused to admit him to a living he had been presented to, until the Patron forced him to it by law.

His Excellency recommended the Earl of Inchiquin to be one of the Lords Justices in his absence, and was much mortified, when he found Lieutenant-general Ingoldsby appointed, without any regard to his recommendation; particularly, because the usual salary of a Lord Justice, in the Lord Lieutenant's absence, is 100 *l. per* month. and he had bargained with the Earl for 40 *l.*

I will send you, in a packet or two, some particulars of his Excellency's usage of the convocation, of his infamous intrigues with Mrs, Coninsby, an

account of his arbitrary proceedings about the election of a magiſtrate in Trim, his barbarous injuſtice to Dean Jephſon and poor Will Crow: his deciding a caſe at hazard to get my Lady twenty guineas, but in ſo ſcandalous and unfair a manner, that the arranteſt ſharper ſhould be aſhamed of; the common cuſtom of playing on *Sunday* in my Lady's cloſet; the *partie quarree* between her Ladyſhip and Mrs Lloyd and two young fellows dining privately and frequenty at Clontarf, where they uſed to go in a hackney coach; and his Excellency's making no ſcruple of dining in a hedge-tavern whenever he was invited; with ſome other paſſages which, I hope, you will put into ſome method, and correct the ſtyle, and publiſh as ſpeedy as you can.

Note, Mr. Savage, beſides the perſecution about his fees, was turned out of the council for giving his vote in parliament, in a caſe where his Excellency's own friends were of the ſame opinion, until they were wheedled or threatened out of it by his Excellency. *The particulars before mentioned I have not yet received; whenever they come, I ſhall publiſh them in a ſecond part.*

THE

THE

RESOLUTION

OF THE

Inhabitants of St. PATRICK.

Mr. B——sw——, ſerjeant at law, and member of parliament, a profeſſed enemy to the clergy, having been reflected on by the Dean, in a humorous poem, intituled, *Brother Proteſtants*, &c. and thinking himſelf highly injured thereby, reſolved to be revenged on Dr Swift, as the author of the ſaid poem. With this deſign he engaged his footman and two ruffians to attend him, in order to ſecure the Dean wherever they met him, until he had gratified his reſentment either by maiming or ſtabbing him. Accordingly he went directly to the Deanry, and hearing the Dean was at a friend's houſe *, followed him thither, charged him with writing the ſaid verſes, but had not courage enough to put his bloody deſign in execution. However, as he had the aſſurance to relate this affair to ſeveral noblemen and gentlemen, the inhabitants of the liberty of St. Patrick s waited upon the Deanin form, and preſented the following paper, ſigned by above thirty of them, in the name of themſelves, and the reſt of their neighbourhood. *viz.*

* The Rev. Mr. John Worrall's in Big Ship-ſtreet.

WE the inhabitants of the liberty of the Dean and Chapter of St. Patrick's, Dublin, and the neighbourhood of the ſame, having been informed, by univerſal report, that a certain man of this city hath openly threatened, and ſworn before many hundred people, as well perſons of quality as others, that he reſolves upon the firſt opportunity, by the help of ſeveral ruffians, to murder or maim the Reverend the Dean of St. Patrick, our neighbour, benefactor, and head of the liberty of St. Patrick, upon a frivolous unproved ſuſpicion, of the ſaid Dean's having written ſome † lines in verſe reflecting on the ſaid man.

Therefore we, the ſaid inhabitants of the ſaid liberty, and in the neighbourhood thereof, from our great love and reſpect to the ſaid Dean, to whom the whole kingdom hath ſo many obligations, as well as we of the liberty, do unanimouſly declare, that we will endeavour to defend the life and limbs of the ſaid Dean againſt the ſaid man, and all his ruffians and murderers, as far as the law will allow, if he or any of them preſume to come into the ſaid liberty with any wicked malicious intent againſt the houſe or family, or perſon, or goods of the ſaid Dean. To which we have cheerfully, ſincerely, and heartily ſet our hands.

† On the words *Brother proteſtants* and *fellow-chriſtians*. See that poem, vol. V.

THE

THE DEAN's ANSWEER.

The Dean being in bed, very much indiſpoſed, and not able to receive the ſaid perſons, dictated the the following anſwer :

GENTLEMEN,

I Receive, with great thankfulneſs, theſe many kind expreſſions of your conern for my ſafety, as well as your declared reſolution to defend me (as far as the laws of God and man will allow) againſt all murderers and ruffians who ſhall attempt to enter into the liberty, with any bloody or wicked deſigns upon my life, my limbs, my houſe, or my goods. Gentlemen, my life is in the hands of God, and whether it may be cut off by treachery or open violence, or by the common way of other men; as long as it continueth, I ſhall ever bear a grateful memory for this favour you have ſhewn, beyond my expectation, and almoſt exceeding my wiſhes.

The inhabitants of the liberty, as well as thoſe of the neighbourhood, have lived with me in great amity for near twenty years; which I am confident will never diminiſh during my life. I am chiefly ſorry, that, by two cruel diſorders of deafneſs and giddineſs, which have purſued me for four months, I am not in condition either to hear, or receive you, much leſs to return my moſt ſincere ackowledgments, which in juſtice and gratitude I ought to do. May God bleſs you and your families in this world, and make you for ever happy in the next.

AN

ACCOUNT

OF A

MONUMENT

ERECTED to the MEMORY of

Dr. SWIFT in IRELAND.

To Mr. GEORGE FAULKNER.

Neale, Feb. 14. 1750.

SIR,

I Have at laſt finiſhed, what you have often heard me wiſh I might be able to do, a monument for the greateſt genius of our age, the late Dean of St. Patrick's. The thing in itſelf is but a trifle; but, it is more than I ſhould ever have attempted, had I not with indignation ſeen a country, (ſo honoured by the birth of ſo great a man, and ſo faithfully ſerved by him all his life) ſo long and ſo ſhamefully negligent in erecting ſome monument of gratitude to his memory. Countries are not wiſe in ſuch neglect; for they hurt themſelves. Men of genius are encouraged to apply their talents to the ſervice of their country, when they ſee in it gratitude to the memory of thoſe who have deſerved well of them. The ingenious Pere Caſtle told me at

at Paris, that he reckoned it the greateſt misfortune to him that he was not born an Engliſhman; and, when he explained himſelf, it was only for this, that after two hundred years they had erected a monument to Shakeſpear; and, another to a modern, but to the greateſt of them, Sir Iſaac Newton. Great ſouls are very diſintereſted in the affairs of life: They look for fame and immortality, ſcorning the mean paths of intereſt and lucre: and ſurely, in an age ſo mercenary as ours, men ſhould not be ſo ſparing to give public marks of their gratitude to men of ſuch virtue, dead, however they may treat them living; ſince, in ſo doing, they beſpeak, and almoſt inſure to themſelves a ſucceſſion of ſuch uſeful perſons in ſociety. It was with this view that I have determined to throw in my mite.

In a fine lawn below my houſe, I have planted an hippodrome. It is a circular plantation, conſiſting of five walks; the central of which is a horſe-courſe, and three rounds make exactly a mile. All the lines are ſo laid out, that, from the centre, the ſix rows of trees appear but one, and form a hundred arches round the field; in the centre of which I have erected a mount, and placed a marble co-column on its proper pedeſtal, with all the decorations of the order; on the ſummit of which I have placed a *Pegaſus*, juſt ſeeming to take flight to the heavens; and on the dye of the pedeſtal, I have engraved the following inſcription, written by an ingenious friend.

In memoriam JONATHAN SWIFT, S. T. P.
viri ſine pari.

Aonidum fontes aperis, divine poeta,
Arte nova: æthereas propriis, ut Pegaſus, alis
Scande domos: æternum addet tua fama columnæ
Huic memori decus. Hic, tanti quam poſſumus umbram

Nominis

Nominis in mentem, ſacro revocare quotannis
Ludorum ritu juvat; hic tibi parvus honorum
Offertur cumulus: laudum quo fine tuarum
Copia claudatur qui quærit, gentis Iernæ
Pectora ſcrutetur, latumque interroget orbem.

1750.

I have alſo appointed a ſmall fund for annual premiums to be diſtributed in the celebration of games at the monument yearly. The ceremony is to laſt three days, beginning the firſt of May, yearly. On this day, young maids and men in the neighbourhood are to aſſemble in the hippodrome, with their garlands and chaplets of flowers, and to dance round the monument ſinging the praiſes of this ingenious patriot, and ſtrowing with flowers all the place: after which they are to dance for a prize; the beſt dancer among the maids is to be preſented with a cap and ribbands; and, after the dance, the young men are to run for a hat and gloves.

The ſecond day, there is to be a large market upon the ground: and the moſt regular reel and count, is to have a guinea premium; and the perſon who buys the greateſt quantity of yarn, is to have a premium of two guineas.

The third day, the farmer who produces the beſt yearling calf of his own breed, is to have two guineas premium; and he that produces the faireſt colt or filly, of his own breed likewiſe, not over two years old, ſhall receive a premium of two guineas alſo.— Thus the whole will not exceed ten pounds; and all theſe uſeful branches of our growth and manufacture will be encouraged, in remembering the patron who, with ſo much care and tenderneſs, recommended them to others, and cheriſhed them himſelf.

I am, Dear SIR,
Your humble Servant,

J. B.

LETTERS

OF

DR. SWIFT

Relative to Mr. FAULKNER.

Some people through ignorance, and others from envy, having been impoſed on, it hath been reported, and even publiſhed, that the Editor of SWIFT's works had not any acquaintance with the author; and particularly Dr. Hawkſworth, a gentleman of genius and merit, was alſo led into this miſtake by ſome London Bookſeller: Mr. Faulkner is therefore obliged, in vindication of his character, to publiſh ſome of the Dean's letters to him, to convince * the world of the favourable opinion he had of him, and the friendſhip and confidence he was pleaſed to honour him with. The originals of which, and many other letters, may be ſeen with him.

LETTER

* That this conviction might extend to England as well as Ireland, we have printed moſt of theſe letters omitting only two or three which contained nothing material in them. The reſt we have retained, as they are characteriſtic of the Dean and others, and diſplay that life and humour, which give an agreeable colour to all his connections. *Engliſh Editors.*

LETTER I.

To the Earl of OXFORD †.

Dublin, Feb. 16. 1733.

My Lord,

THE bearer, Mr. Faulkner, the Prince of Dublin Printers, will have the honour to deliver you this. He tells me, your Lordſhip was ſo gracious as to admit him into your preſence, and receive him with great condeſcenſion, which encouraged him to hope for the ſame favour again, by my mediation, which I could not refuſe. Although, for his own profit, he is engaged in a work that very much diſcontents me, yet I would rather have it fall into his hands, than any others on this ſide.

I am juſt recovered, in ſome degree, of two cruel indiſpoſitions of giddineſs and deafneſs, after ſeven months. I have got my hearing. but the other evil hangs ſtill about me, and I doubt will never quite leave me, until I leave it.

I hope your Lordſhip, and Lady Oxford *, and Lady Margaret †, continue in perfect health. I pray God preſerve you all, for the good of your friends, and your country.

I am, with entire reſpect and eſteem,

Your Lordſhip's moſt obedient,

And moſt obliged Servant,

J. SWIFT.

† This nobleman, Edward Harley, was only ſon to Robert Lord High Treaſurer of Great Britain, who died May 21, 1724.

* Lady *Henrietta Cavendiſh Holles*, only daughter and heir of his Grace *John Holles*, Duke of *Newcaſtle*, was married to his Lordſhip the 31ſt of *October* 1713.

† This lady was married to *William Bentinck* Duke of *Portland*, July 11. 1734.

LETTER

LETTER II.

MR. FAULKNER.

WIthout the leaſt regard to your wager, I do aſſure you, upon my word and reputation, that I am not author of one ſingle line or ſyllable of that pamphlet, called, *An infallible Scheme to pay the Debts of the Nation*; and, as it is a very unjuſt, ſo it is equally an imprudent and fallible proceeding, to pronounce determinately, on our taſte and knowledge of ſtyle or manner of writing, where very good judges are often deceived; and in this caſe, few men have ſuffered ſo much as myſelf, who have borne the reproach of many hundred printed papers which I never ſaw. I do likewiſe proteſt in the ſame manner, that I did not write the epigram upon Taylor *, nor heard of it until Mr. Pilkington ſhewed it me in manuſcript. Therefore, pray deſire your wagerer from me, to be more cautious in determining on ſuch matters, and not to venture the loſs of his money and credit with ſo much odds againſt him.

I am,

Your affectionate ſervant,

Deanry-houſe,
March 29, 1732. J. SWIFT.

If this fancy ſhould hold of taxing me with all papers that come out, and at the ſame time I ſhould take a fancy to be a writer, I ſhall be diſcovered when I have no mind, for it will be only to catechiſe me whenever I am ſuſpected.

* The famous Oculiſt.

LETTER III.

MR. FAULKNER,

I Desire Mrs. Pilkington will deliver you the papers relating to Gulliver, which I left with her husband. For, since you intend to print a new edition of that book, I must tell you, that the English printer made several alterations which I much disapprove of, and cannot set them right without those papers.

If I am not mistaken, Mr. Pilkington hath an edition of Gulliver, where the true original copy is interleaved in manuscript: I desire I may also see that book.

I am,

Your humble servant,

June 29, 1733.

J. SWIFT.

LETTER IV.

To his Grace the Lord Archbishop of Cashell *.

Dublin, August 14, 1735.

MY LORD,

THE bearer, Mr. Faulkner, our famous printer, goes in an hour to see Kilkenny and Cashell, to gather up his country-debts. Ten to one your Grace may owe him a dozen shillings, and your town-coffeehouse (if you have one) a dozen more. But, his pretences to me for writing, are the honour of being admitted to your Grace by a line in my hand. I am not in fear of his shaming me as others have done; however, I would not have you

* Dr. Theophilus Bolton.

leave

leave your manuscripts about your room, for he would be terribly tempted to beg them, and return them back next winter in four volumes, as he served me; although I never let him touch or see one. He has the name of an honest man, and hath good sense and behaviour. I have ordered him to mark narrowly whatever you are doing, as a prelate, an architect, a country-gentleman, a politician, and an improver; and to bring me a faithful account when he returns; but chiefly about your health, and what exercise you make use of to increase or preserve it. But he is in haste to be gone, and I am forced to conclude.

I am, with the greatest respect,

My Lord,

Your Grace's

Most obedient humble servant,

J. SWIFT.

LETTER V.

To the Right Honourable Lord Howth.

Dublin, August 14, 1735.

MY LORD,

THE bearer, Mr. Faulkner, came to me just an hour before he was taking a journey to Kilkenny and Cathell, and desired I would write by him to your Lordship, and the Archbishop, only to let your Lordship know, that he is an honest man, and the chief printer, and that I know him and treat him with indulgence, because I cannot help it. For although he printed what I never would have done, yet he got the consent of my

friends, and so I shall get nothing by being angry with him. He hopeth, as a citizen, to be admitted to you Lords and Ladies in the country, and I am contented you shall make him welcome; but take care you put no manuscripts in his hands; otherwise, perhaps there will be the works of the Right Hon. &c. and of my Lady, and the Giant *, neatly bound next winter. My Lady Achefon hath not been well since she left the town; but her mother is almost perfectly cured, except the loss of her eye. I owe my Lady Howth a letter I believe. I desire my most humbe service to her and the Giant. I have time to say no more, but, that I am,

Your Lordship's most obedient servant,

J. SWIFT.

LETTER VI.

MR. FAULKNER,

I Am answering a letter I had from Mr. Pope, when I was at Cavan. My absence and sickness since I retired, have hindered me from writing to him. He complains of his unluckiness that you could never find him at home, which, he says, since his mother's death, he is often absent from. I here will transcribe a paragraph which relates to you, and I desire you will return an answer to it, time enough for me to send a letter to-night, and I will insert the sum of it.

"As to his (Mr. Faulkner's) design about my works, I beg you will desire him to postpone it, until he sees the duodecimo edition of them here, with the first volume published by Lintot: for, that joined to the rest by Gilliver †, will make

* A very tall young Lady, nearly related to Lord Howth.

† Lawton Gilliver, a bookseller.

the

the completeſt hitherto extant, and is reviſed by me. I gueſs they will be out about Chriſtmas."

Pray let me know what anſwer I ſhall make to Mr. Pope; write it down and ſend it by any meſſenger, the ſooner the better, for I am an ill writer at night.

I am, yours, &c.

Jan. 8, 1735-6.

J. SWIFT.

I think you may ſend your anſwer by the bearer, for it need not take above two lines.

LETTER VII.

To Mr. Benjamin Motte, Bookſeller in London.

Dublin, May 25, 1736.

SIR,

I Lately received a long letter from Mr. Faulkner, grievouſly complaining upon ſeveral articles of the ill treatment * he hath met with from you, and of the many advantageous offers he hath made you, with none of which you thought fit to comply. I am not qualified to judge in the fact, having heard but one ſide; only one thing I know, that the cruel oppreſſions of this kingdom by England are not to be borne. You ſend what books you pleaſe hither, and the bookſellers here can ſend nothing to you that is written here. As this is abſolute oppreſſion, if I were a bookſeller in this town, I would uſe all the ſafe means to reprint London books, and run them to any town in England that I could; becauſe, whoever neither of-

* Motte filed a bill in Chancery in England, againſt Faulkner, for printing Swift's Works, to ſtop the ſale of them there, which made the author write this letter.

fends the laws of God, nor the country he liveth in, committeth no ſin. It was the fault of you and other bookſellers, who printed any thing ſuppoſed to be mine, that you did not agree with each other to print them together, if you thought they would ſell to any advantage. I believe I told you long ago, that Mr. Faulkner came to me, and told me his intention to print every thing that my friends told him they thought to be mine, and that I was diſcontented at it; but when he urged, that ſome other bookſeller would do it, and that he would take the advice of my friends, and leave out what I pleaſed to order him, I ſaid no more, but that I was ſorry it ſhould be done here.———But, I am ſo incenſed againſt the oppreſſions from England, and have ſo little regard to the laws they make, that I do, as a clergyman, encourage the merchants both to export wool and woollen manufactures, to any country in Europe, or any where elſe; and conceal it from the cuſtomhouſe-officers, as I would hide my purſe from a highwayman, if he came to rob me on the road, although England hath made a law to the contrary*: and ſo I would encourage our bookſellers here to ſell your authors books printed here, and ſend them to all the towns in England, if I could do it with ſafety and profit; becauſe, (I repeat it) it is no offence againſt God, or the laws of the country I live in. Mr. Faulkner hath dealt ſo fairly with me, that I have a great opinion of his honeſty, although I never dealt with him as a printer or a bookſeller, but ſince my friends told me, thoſe things, called mine, would certainly be printed by ſome hedge-bookſeller, I was forced to be paſſive

* This we apprehend is better patriotiſm than good caſuiſtry; but perhaps we too are prejudiced in our turns, by the Dean's own principle. *The Engliſh bookſellers.*

in

in the matter. I have * some things which I shall leave my executors to publish after my decease, and have directed that they shall be printed in London. For, except small papers, and some treatises writ for the use of this kingdom, I always had those of importance to be published in London, as you well know. For my own part, although I have no power any where, I will do the best offices I can to countenance Mr. Faulkner. For, although I was not at all pleased to have that collection printed here, yet none of my friends advised me to be angry with him, although, if they had been printed in London by you and your partners, perhaps I might have pretended to some little profit. Whoever may have the hazard or advantage of what I shall leave to be printed in London after my decease, I will leave no other copies of them here; but, if Mr. Faulkner should get the first printed copy, and reprint it here, and send his copies to England, I think he would do as right as your London booksellers who load us with yours. If I live but a few years, I believe I shall publish some things that I think are important; but, they shall be printed in London, although Mr. Faulkner were my brother. I have been very tedious in telling you my thoughts on this matter, and so I remain,

Sir,

Your most humble servant,

JON. SWIFT.

* Directions to servants; and the history of the last session of Queen Anne; and the peace of Utrecht, both since printed by G. Faulkner.

LET-

LETTER VIII.

To the Right Worſhipful the Mayor, Aldermen, Sheriffs, and Common council of the city of Corke.

Deanry-houſe, Dublin, Aug. 15, 1737.

GENTLEMEN,

I Received from you ſome weeks ago, the honour of my freedom in a ſilver box, by the hand of Mr. Standard *; but it was not delivered to me in as many weeks more; becauſe I ſuppoſed he was too full of more important buſineſs. Since that time, I have been wholly confined by ſickneſs, ſo that I was not able to return you my acknowledgement; and it is with much difficulty I do it now, my head continuing in great diſorder. Mr. Faulkner will be the bearer of my letter, who ſets out this morning for Corke.

I could have wiſhed, as I am a private man, that in the inſtrument of my freedom, you had pleaſed to aſſign your reaſons for making choice of me. I know it is an uſual compliment to beſtow the freedom of the city on an Archbiſhop or Lord Chancellor, and other perſons of great titles, merely upon account of their ſtations or power; but a private man, and a perfect ſtranger, without power or grandeur, may juſtly expect to find the motives aſſigned in the inſtrument of his freedom, on what account he is thus diſtinguiſhed. And yet I cannot diſcover in the whole parchment ſcrip any one

* Eaton Standard, Eſq; then Recorder of Dublin, and afterwards made his Majeſty's prime ſerjeant at law, in the room of Anthony Malone, Eſq; ſince promoted to the Chancellorſhip of the exchequer.

reaſon

reaſon offered. Next, as to the ſilver * box, there is not ſo much as my name upon it, nor any one ſyllable to ſhew it was a preſent from your city. Therefore, I have, by the advice of my friends, agreeing with my own opinion, ſent back the box, and inſtrument of freedom by Mr. Faulkner, to be returned to you; leaving to your choice, whether to inſert the reaſons for which you were pleaſed to give me my freedom, or beſtow the box upon ſome more worthy perſon, whom you may have an intention to honour, becauſe it will equally fit every body.

I am, with true eſteem

And gratitude, gentlemen,

Your moſt obedient, and

Obliged ſervant,

JON. SWIFT.

LETTER IX.

To Mr. FAULKNER.

Deanry-houſe, Dublin, Jan. 6, 1738.

SIR,

I Have often mentioned to you an earneſt deſire I had, and ſtill have, to record the merit and ſervices of the Lord Mayor, Humphrey French, whom I often deſired, after his mayoralty, to give me an account of many paſſages that happened in his mayoralty, and which he as often put off on the pretence of his forgetfulneſs, but in reality of his modeſty: I take him to be a hero in his kind,

* In conſequence of this letter there was an inſcription, and the city arms of Corke engraved on the box, and reaſons in the parchment ſcrip for preſenting him with the freedom of that city.

and

and that he ought to be imitated by all his succeſſors, as far as their genius can reach; I deſire you therefore to inquire among all his friends whom you are acquainted with, to preſs them to give you the particulars of what they can remember, not only during the general conduct of his life, wherever he had any power or authority in the city; but, particularly, from Mr. Maple, who was his intimate friend, who knew him beſt, and could give the moſt juſt character of himſelf and his actions.

When I ſhall have got a ſufficient information of all theſe particulars, I will, although I am oppreſſed with age and infirmities, ſtir up all the little ſpirit I can raiſe, to give the public an account of that great patriot; and propoſe him as an example to all future magiſtrates, in order to recomend his virtues to this miſerable kingdom.

I am,

Sir,

Your very humble ſervant,

JON. SWIFT.

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Mrs. Cæſar, wife of Charles Cæſar, Eſq; member of parliament for the borough of Hertford, who was committed to the tower of London, Dec. 19, 1705, for ſome reflections in the houſe of commons, on the Earl of Godolphin, then Lord High Treaſurer of England. In 1711, Mr. Cæſar was appointed treaſurer of the navy in the room of Robert Walpole, Eſq; afterwards a Knight of the Garter, who was created Earl of Oxford in February 9, 1741. This Lady was alſo mother to Julius Cæſar, a brave ſoldier, now a general in the ſervice of his Britannic Majeſty

Majesty in Germany, April 1762 The Dean correſponded with this lady, who was remarkable for her good ſenſe, friendſhip, and politeneſs, and much eſteemed by the nobility and gentry, and all people of taſte, genius and learning, and therefore imagine the following letters will be acceptable.

LETTER X.

To Mrs. CÆSAR.

MADAM,

AMong a few little vexations, ſuch as beggary, ſlavery, corruption, ignorance, want of friends, faction, oppreſſion, and ſome other trifles of the like nature, that we philoſophers ought to deſpiſe; two or three ladies of long acquaintance, and at a great diſtance, are ſtill ſo kind as to remember me, and I was always proud and pleaſed to a great degree, that you happened to be one, ſince conſtancy is, I think, at leaſt, as ſeldom found in friendſhip as in love. Mrs. Barber, when I ſee her, is always telling me wonders of the continual favours you have conferred on her, and that without your interpoſition, the ſucceſs of her errand would have hardly been worth the journey; and I muſt bear the load of this obligation, without the leaſt poſſibility of ever returning it, otherwiſe than by my beſt wiſhes for the proſperity and health of you and your family: For, in ſpight of all your good words, I am the moſt inſignificant man of this moſt inſignificant country. I have been tied by the leg (without being married) for ten months paſt, by an unlucky ſtrain, which prevented the honour and happineſs I propoſed to myſelf of waiting on you oftener during this laſt ſummer: And another year at my period of life is like an inch in a man's noſe; yet, I flatter myſelf, that next ſpring, I may take one voyage more, when you will

will see me altered in every disposition of body and mind, except in my respects for you, and all that belong to you. There is one part of Mr. Pope's compliment which I cannot make you, for I could not with the strictest search find one letter too many in any of your words, although I found a thousand words too few in your letter; therefore, I accepted and understood it only as a billet just writ while Mrs. Barber stood by in her hood and scarff just ready to take her leave and begin her journey: And, what is worse, I suspect that she was forced to sollicite you long, because she wanted a certificate under your hand to convince me that she was not an impostor.

I will not say one word in Mrs. Barber's behalf, for she will always continue to deserve your protection; and therefore she may be sure you will always continue to give it her.

I hope Mr. Cæsar is in good health, and desire he will accept the offer of my most humble service, with my hearty wishes for your whole family.

I am, with true respect,

Madam,

Your most obedient, and

Most humble servant,

JONATHAN SWIFT.

LETTER XI.

To Mrs. CÆSAR.

Dublin, July 30, 1733.

MADAM,

I Could not let Mrs. Barber leave us for good and all without honouring her with the carriage of a letter

letter from your old humble servant and constant lover: She hath been afflicted with so many repetitions of the gout, that her limbs are much weakened, and her spirits sunk; neither can I well blame her, considering her grand affair of subscriptions must needs have slackened in her absence. Neither could she be in much disposition to increase her volumes, for health and good humour are too ingredients absolutely necessary in the poetical trade; but I hope your countenance and protection will recover her spirits, and her hopes, and her genius. I imagine she looks on you as her chief patroness; because, although she be abundantly grateful to all her protectors; yet, I observe your name most often in her mouth. I wish it were in my power to take the same journey; but neither my health, nor the bad state of my private affairs will give me power or leave: I cannot make shift, nor bear fatigues as I used to do. To live in England, half as tollerably as I do here, would ruin me. I must have two servants and three horses, and dare drink nothing but wine; and my ragged church rents would never be paid in my absence. My Lord Bolingbroke and Mr. Pope press me with many kind invitations, but the former is too much a philosopher; he dines at six in the evening; after studying all the morning until the afternoon; and, when he hath dined, to his studies again. Mr. Pope can neither eat nor drink, loves to be alone, and hath always some poetical scheme in his head. Thus, the two best companions and friends I ever had, have utterly disqualified themselves for my conversation, and my way of living. Mr. Pope, who had often promised to pass a summer-season with me here, if he outlived his mother, soon after her death, waved the fairest opportunity of performing his promise two months ago, of coming over with ease, and in company of

Dean Cotterel * and his ſiſter; he ſaid we ſhould kill him with eating and drinking. I had a very convenient apartment for him in the Deanry-houſe: He would have all the civilities of this town; and Mrs. Barber will tell you that we never want a dozen or more of very valuable perſons, and of both ſexes, with whom to converſe; I chid him ſoundly in my laſt letter for his want of friendſhip or reſolution. You ſee, Madam, I am full of talk; but you are to blame, for I imagine myſelf in your company, which is indeed no great compliment; and upon ſecond thoughts it is not true, for I ſhould be much better pleaſed to be your hearer. However, I ſhould certainly aſk you a thouſand queſtions concerning yourſelf, and Mr. Cæſar, and your whole family. I have received ſo much friendſhip and ſo many civilities from you both, that I ſhall ever own my obligations; which are ever increaſed by Mrs. Barber's feeding my vanity, with telling me, that you did not receive her worſe for her being recommended by me; yet I confeſs, her expreſſions were in ſomewhat ſtronger terms. Pray God bleſs you and your whole family. I deſire you will preſent my moſt humble ſervice to Mr. Cæſar.

I am, with the greateſt reſpect,

Madam,

Your moſt obedient, and

Moſt obliged, humble ſervant,

JON. SWIFT.

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The following letter to the Provoſt and Fellows of the univerſity of Dublin, plainly ſhews the au-

* Afterwards biſhop of Leighlin and Ferns.

thor's

thor's friendſhip to gentlemen of genius and learning, although unacquainted with them; but ſoon after this, Mr. Dunkin was introduced to the Dean, who did him further ſervices by recommending him to Dr. Bolton Archbiſhop of Caſhell, who ordained him for holy orders.

LETTER XII.

To the Provoſt and Senior Fellows of Trinity-College, Dublin.

July 5, 1736.

Rev. and Worthy SIRS,

AS I had the honour of receiving ſome part of my education in your univerſity, and the good fortune to be of ſome ſervice to it, while I had a ſhare of credit at court, as well as ſince, when I had very little or none, I may hope to be excuſed for laying a caſe before you, and offering my opinion upon it.

Mr. Dunkin, whom you all know, ſent me ſome time ago a memorial intended to be laid before you, which, perhaps, he hath already done. His requeſt is, that you would be pleaſed to enlarge his annuity at preſent, and that he may have the ſame right in his turn, to the firſt church-preferment, vacant in your gift, as if he had been made a fellow, according to the ſcheme of his aunt's will; becauſe the abſurdity of the condition in it, ought to be imputed to the old woman's ignorance, although her intention be very manifeſt, and the intention of the teſtator in all wills is chiefly regarded by the law. What I would therefore humbly propoſe is this, that you would increaſe his penſion to one hundred pound a-year, and make him a firm promiſe of the firſt church-living in your diſpoſal, to the value of two hundred pounds a-year, or ſomewhat more, This I take to be a

reaſonable medium between what he hath propoſed in his memorial, and what you allow him at preſent.

I am almoſt a perfect ſtranger to Mr. Dunkin, having never ſeen him above twice, and then in mixed company, nor ſhould I now know his perſon if I met him in the ſtreets. But I know he is a man of wit and parts; which, if applied properly to the buſineſs of his function, inſtead of poetry, (wherein it muſt he owned he ſometimes excells), might be of great uſe and ſervice to him.

I hope you will pleaſe to remember, that ſince your body hath received no inconſiderable benefaction from the aunt, it will much increaſe your reputation, rather to err on the generous ſide, towards the nephew.

Theſe are my thoughts after frequently reflecting on the caſe under all its circumſtances. and ſo I leave it to your wiſer judgements.

I am, with true reſpect and eſteem,

Reverend and worthy Sirs,

Your moſt obedient, and

Moſt humble ſervant,

Deanry-houſe, J. SWIFT.
July 5, 1736.

LETTERS

FROM

DR. SWIFT

TO

DR. NARCISSUS MARSH,

Lord PRIMATE and ARCHBISHOP of DUBLIN.

LETTER I.

London, Nov. 4, 1710.

My LORD,

I AM moſt unhappily engaged this night, where I cannot write to your Grace ſo long a letter as I intended; but I will make it up in a poſt or two. I have only now to tell you, that Mr. Harley hath given me leave to acquaint my Lord Primate and your Grace, that the Queen hath granted the firſt fruits and twentieth parts to the clergy of Ireland. It was done above a fortnight ago; but I was then obliged to keep it a ſecret, as I hinted to your Grace in my laſt letter. He hath now given me leave to let your Grace and my Lord Primate know it, only deſires you will ſay nothing of it until a letter cometh to you from my Lord Dartmouth, ſecretary of ſtate. All I know yet is, that the

biſhops are to be made a corporation for the diſpoſal of the firſt-fruits, and that the twentieth parts are to be remitted. I will write to your Grace the particulars of my negotiation, and ſome other amuſements, very ſoon. I humbly beg your Grace to acquaint my Lord Primate with this. I had your Grace's letter laſt poſt, and you will now ſee, that your letters to the archbiſhop here are unneceſſary. I was a little in pain about the Duke of Ormond, who, I feared might interpoſe in this matter, and be angry it was done without him: but Mr. Harley hath very kindly taken this matter upon himſelf. It was yeſterday I dined with him, and he told me all this; and to-morrow I dine with him again, where I may hear more. I ſhall obey your Grace's directions whether my ſtay here be further neceſſary, after you have had the letter from the ſecretary's office. I know not what it will be; but, if any forms remain to finiſh, I ſhall be ready to aſſiſt in it as I have hitherto done. I have all the reaſon in the world to be ſatisfied with Mr. Harley's conduct in this whole affair. In three days he ſpoke of it to the Queen, and gave her my memorial, and ſo continued until he got her grant. I am now in much company, and ſteal this time to write to your Grace. The Queen was reſolved to have the whole merit of this affair to herſelf. Mr. Harley adviſed her to it, and next to her Majeſty, he is the only perſon to be thanked. I ſuppoſe it will not be many days before you have the letter from my Lord Dartmouth, and your Grace will afterwards ſignify your commands, if you have any for me. I ſhall go to the office, and ſee that a diſpatch be made as ſoon as poſſible. I am, with the greateſt reſpect,

My Lord,

Your Grace's moſt dutiful, and
Moſt obedient humble ſervant,
JON. SWIFT.

LET-

LETTER II.

London, Nov. 23. 1710.

My Lord,

I Had your Grace's letter not until this day: whether it lay in the secretary's office, or was kept by the wind I cannot tell; but I would have exposed it immediately whenever it had come. Mr. Southwell told me two das ago of the letter your Grace mentions, which surprised me a good deal, when I remembered I had writ to your Grace three weeks ago, that the Queen had absolutely granted the first-fruits and twentieths, and that Mr. Harley had permitted me to signify the same to the Primate and your Grace. Perhaps that letter might not have reached your Grace before that resolution of sending the Duke of Ormond; but, however, I gave you such an account of my reception from Mr. Harley, and his readiness to undertake this affair, and what steps he had already made in it, as I thought would have given you some sight in what way the business was; but Mr. Harley charged me to tell no body alive, what the Queen had resolved on, till he gave me leave; and, by the conclusion of a former letter, your Grace might see you were to expect some further intelligence very soon. Your Grace may remember, that upon your telling me how backward the bishops were in giving me a power, I was very unwilling to go at all, and sent the Dean of St. Patrick's * to tell you so; but you thought I could not handsomely put it off, when things were gone so far. Your objection then about the disadvantage I lay under in point of party, I know well

* Dr. Sterne, afterwards bishop of Clogher.

enough

enough how to anſwer, otherwiſe nothing ſhould have prevailed on me to come hither; and if my Lords the Biſhops doubt whether I have any credit with the preſent miniſtry, I will, if they pleaſe, undo this matter in as little time as I have done it. I did reckon your Grace underſtood and believed me in what I ſaid; and I reckon ſo ſtill, but I will not be at the pains of undeceiving ſo many. I never propoſed to myſelf either credit or profit by my labour, but the ſatisfaction of doing good, without valuing whether I had the merit of it or no. But the method now taken was the likelieſt way to ſet all things backward if it were not paſt danger. It ſhall be my buſineſs (until my Lords the biſhops forbid me to engage further) to prevent any miſunderſtanding with Mr. Harley by this ſudden ſtep. The thing was all done before the Duke of Ormond was named for Lord-lieutenant, ſo there was no affront at all to him; and Mr. Harley told me more than once, that ſuch an intereſt was the propereſt, becauſe he thought the Queen herſelf ſhould have the doing of it: But I ſaid a great deal of this in former letters. If your Grace hath any commands for me of your own, I ſhall obey them with all cheerfulneſs, being with great reſpect,

My Lord,

Your Grace's moſt obedient, and

Moſt humble ſervant,

J. SWIFT.

LETTER III.

London, November 28. 1710.

MY LORD,

A Day or two after I received your Grace's letter of the 2d inſtant, I dined with Mr. Southwell, who ſhewed me the letter of the biſhops to the

the Duke of Ormond, and another letter from the Biſhop of Kildare to Mr. Southwell, to deſire him to get the papers from me, which I ſhall ſend him as ſoon as I have looked them out. Mr. Southwell ſaid, that a month or two hence, when the Duke began to think of this journey, it would be time enough to ſolicit this affair. Upon this I told him frankly, that the Queen had already granted the firſt-fruits, and that I had writ to your Grace by Mr. Harley's directions, but that my letter did not reach you until yours was ſent to the Duke and him; and that therefore I thought it would be a very odd ſtep to begin again. He ſaid, he was glad it was done, and that he did not deſign to take any of the credit from me, *&c.* I told him ſincerely it was what I did not regard at all, and, provided the church had the benfit, it was indifferent to me how it came about, and ſo we parted. I had told the Duke of Ormond at firſt, that I would apply myſelf to Mr. Harley, if his Grace adviſed it, which he did; and I afterwards told Mr. Southwell, that Mr. Harley had been very kind in promiſing his good offices: Further I durſt not ſpeak, being under an engagement of ſecrecy to Mr. Harley, and the whole thing was done before the Duke was declared Lord-lieutenant. If your Grace conſiders the time you ſent me the paper, you will judge what diſpatch was made; in two days after, I delivered a memorial I drew up to Mr. Harley, and in leſs than a fortnight he had treated the matter four times with the queen, and then told me ſhe had granted it abſolutely as my memorial deſired, but charged me to tell no man alive, and your Grace may remember, that one of my letters ended with ſomething as if I were limited, and would ſay more in a ſhort time. In about a week after I had leave to inform the Primate and your Grace, as I did in my letter of the 4th inſtant. It is to be conſidered, that the Queen

Queen was all this while at Hampton-court or Windſor, ſo that I think the diſpatch was very great. But, indeed, I expected a letter would have been ſent from the ſecretary's office, to ſignify this matter in due form; and ſo it will. But Mr. Harley had a mind firſt to bring me to the Queen, for that and ſome other matters; and ſhe came to town not a week ago, and was out of order one day when it was deſigned I ſhould attend her; and, ſince the parliament's beginning hath taken her up; but, in a few days, Mr. Harley tells me he will introduce me. This I tell your Grace in confidence, only to ſatisfy you in particular why the Queen hath not yet ſent a letter in form. Upon that diſpatch to Mr. Southwell, I was perplexed to the laſt degree. I did not value the ſlighting manner of the Biſhop of Kildare's * letter, barely deſiring Mr. Southwell † to call on me for the papers, without any thing further, as if I had been wholly inſignificant; but I was at a loſs how to behave myſelf with the Duke and Mr. Harley. I met the latter yeſterday in the court of requeſts, and he whiſpered me to dine with him. At dinner I told him of the diſpatch to Mr. Southwell, and rallied him for putting me under difficulties with his ſecrets; that I was running my head againſt a well; that he reckoned he had done the church and me a favour; that I ſhould diſoblige the Duke of Ormond; and that the Biſhops in Ireland thought I had done nothing, and had therefore taken away my commiſſion. He told me your Lordſhip had taken it away in good time, for the thing was done; and that as for the Duke of Ormond, I need not be uneaſy; for he would let his Grace know it as ſoon as he ſaw him, which would

* Dr WELBORE ELLIS.

† Right Hon. EDWARD SOUHWELL, Eſq; ſecretary of ſtate for Ireland.

be

be in a day or two at the Treasury; and then promised again to carry me to the Queen with the first opportunity. Your Grace now sees how the affair stands, and whether I deserve such treatment from the bishops, from every part whereof I wholely exclude your Grace, and could only, wish my first letter, about the progress I had made, had found so much credit with you, as to have delayed that dispatch until you had heard once more from me. I had at least so much discretion, not to pretend I had done more than I really did, but rather less: And, if I had consulted my own interest, I should have employed my credit with the present ministry another way. The bishops are mistaken in me; it is well known here, that I could have made my markets with the last ministry if I had pleased; and the present men in power are very well apprised of it, as your Grace may, if I live to see you again; which I certainly never would in Ireland, if I did not flatter myself that I can upon a better foot with your Grace, than with some other of their Lordships. Your Grace is pleased to command me to continue my solicitations; but as now there will be no need of them, so I think my commission is at an end, ever since I had notice of that dispatch to Mr. Southwell. However, in obedience to your Grace, if there be any thing to be done about expediting the forms, wherein my service can be of use, I will readily perform as far as I am able: But I must tell your Grace what gives me the greatest displeasure, that I had hopes to prevail that the Queen should in some months be brought to remit the crown-rents, which I named in my memorial, but in an article by itself; and Mr. Harley had given me some hopes of, and I have some private reasons to think, might have been brought about. I mentioned it in the memorial, only as from myself; and therefore, if I have an opportunity I shall venture to mention it to the Queen,

or

or at leaſt repeat it to Mr. Harley. This I do as a private man, whom the biſhops no longer own. It is certainly right to pay all civilities, and make applications to a Lord lieutenant, but without ſome other means a buſineſs may hang long enough, as this of the firſt-fruits did for four years under the Duke of Ormond's laſt government, although no man loves the church of Ireland better than his Grace; but ſuch things are forgot and neglected between the Governor and his ſecretaries, unleſs ſolicited by ſome body who has the buſineſs at heart. But I have done, and ſhall trouble your Grace no farther upon this affair; and on other occaſions while I am here, will endeavour to entertain you with what is like to paſs in this buſy ſcene, where all things are taking a new, and, I think, a good turn; and where, if you pleaſe, I will write to you, with that freedom I formerly did; and I beg your Grace to employ me in any commands you may have here, which I ſhall be prouder to obey, than to have ever ſo much merit with ſome others; being, with perfect reſpect,

My Lord,
Your Grace's
Moſt dutiful, and
Moſt obedient humble ſervant,
JON. SWIFT.

Your Grace will pleaſe direct for me at St. James's coffee-houſe in St. James's-ſtreet.

Two hundred members ſupped laſt night at the Fountain-tavern, where they went to determine about a chairman for elections. Medlicott and Manly were the two candidates; but the company could not agree, and parted in an ill humour. It is a matter of ſome moment, and I hope

hope it will be amicably made up; but the great rock we are afraid of, is a diſſention among the majority, becauſe the weakeſt part, when they grow diſcontented, know where to retire, and be received.

LETTER IV.

London, Dec. 30. 1710.

My Lord,

I Have juſt received your Grace's letter of the 16th, and I was going however to write again to your Grace, not upon buſineſs, but to amuſe you with ſomething from hence, which no man wants more than your Grace, conſidering the variety of other people's affairs you have always on your hands, as well as the church's and your own, which are the ſame thing. The Duke of Ormond told me the other day, that the † Primate declined very faſt, and was hardly able to ſign a paper. I ſaid, I wondred they would put him in the government, when every one knew he was a dying man this twelvemonth paſt. I hope, for the church's good, that your Grace's friends will do their duty in repreſenting you as the perſon the kingdom wiſheth to ſucceed him. I know not how your diſpoſitions ſtand that way. I know my Lord Preſident hath great credit at preſent, and I have underſtood him to be a friend to your Grace. I can only ſay, I have no regard to your intereſt in this, but that of the church; and therefore ſhould be very glad to drop in a word where it lieth in my way, if I thought it would not be diſagreeable to you. I dread their ſending a perſon from hence, which I ſhall venture to prevent with all the little

† Dr. Marsh.

credit I have, and ſhould be glad to ſee a Primate of our own kingdom and univerſity; and that is all I ſhall venture to ſay on this ſubject.

Marſhal Staremberg *hath certainly got to Saragoſſa with 7000 men, and the Duke of Vendoſme † hath ſent him his equipage. Mr. Stanhope ‡ was poſitive to part forces with Staremberg, which occaſioned this loſs; and when the battle was, they were ſeveral miles aſunder. The Duke of Marlborough was yeſterday an hour with the queen; it was ſet him at twelve at noon, when it was likely his viſit ſhould be ſhorteſt. Mr. St. John was with her juſt before, and Mr. Harley juſt after. The Duke's behaviour was with the moſt abject ſubmiſſion; that he was the meaneſt of her Majeſty's inſtruments; her humble creature: a poor worm, &c. This I had from a lord to whom the Queen told it: for the miniſters never tell any thing; and it is only by picking out and comparing, that one can ever be the wiſer for them. I took leave yeſterday of Lord Peterborow, who is going in a day or two to Vienna: I ſaid, I wiſhed he were going to Spain; he told me, he hoped his preſent journey would be to more purpoſe; and, by what I can gather, they will uſe all means to make as ſpeedy a peace as poſſible, with ſafety and honour. Lord Rivers § tells me he will not ſet out for Hanover this month: I aſked him about his late reception there, becauſe the town was full of ſtories about it: he aſſured me he could not deſire a better; and, if it were otherwiſe, I believe he would hardly be pitched upon to be ſent again. The young people in parliament are very

* General and commander of the imperial forces in Spain.

† Commander of the French.

‡ General Stanhope, commander of the Engliſh. He was created an Earl by GEORGE I.

§ RICHARD SAVAGE, Earl of Rivers, her Majeſty's Miniſter, and Plenipotentiary to Hanover.

eager

eager to have some inquiries made into past managements, and are a little angry with the slackness of the ministry upon that article; they say, they have told those who sent them, that the Queen's calling a new parliament was to correct and look into former abuses; and if something of the latter be not done, they know not how to answer it. I am not altogether satisfied how the ministry is disposed in this point. Your Grace hath heard there was much talk lately of Sir Richard Levinge's * design to impeach Lord Wharton, and several persons of great consideration in the house assured me, they would give him all encouragement; and I have reason to know, it would be acceptable to the court: but Sir Richard is the most timorous man alive, and they all begin to look upon him in that character, and to hope nothing from him: however, they talk of some other inquiries when the parliament meets after this recess: and it is often in people's mouths, that February will be a warm month; but this I can affirm nothing of, and I hope your Grace will distinguish between what I affirm, and what I report: as to the first you may securely count upon it; the other you will please take as it is sent.

Since the letter from the bishops to the Duke of Ormond, I have been a much cooler solicitor; for I look upon myself no longer a deputed person. Your Grace may be fully satisfied, that the thing is granted, because I had order to report it to you from the prime minister; the rest is form, and may be done at any time: as for bringing the letter over myself, I must again profess to your Grace, that I do not regard the reputation of it at all; perhaps I might if I were in Ireland; but, when I am on this side, a certain pride seizeth me from very different usage I meet with, which ma-

* Speaker of the House of Commons, and Lord Chief Justice of the King's Bench.

keth me look on things in another light: but, beſides, I beg to tell your Grace in confidence, that the miniſtry have deſired me to continue ſome time longer, for certain reaſons, that I may ſome time have the honour to tell you. As for every body's knowing what is done in the firſt-fruits, it was I that told it; for, after I ſaw the biſhops letter, I let every one know it in perfect ſpight, and told Mr. Harley and Mr. Secretary St. John ſo. However, in humble deference to your Grace's opinion, and not to appear ſullen, I did yeſterday complain to Mr. Secretary St. John, that Mr. Harley had not yet got the letter from the Queen to confirm the grant of the firſt-fruits; that I had loſt reputation by it; and that I took it very ill of them both; and that their excuſes of parliament-buſineſs, and grief for the loſs in Spain, were what I would bear no longer. He took all I ſaid very well, and deſired I would call on him to morrow morning, and he would engage, if Mr. Harley had not done it, he himſelf would in a day or two. As ſoon as there is any iſſue of this I ſhall inform your Grace; and I have reaſon to think it is a trifle they will not refuſe me.

I have had from other hands ſome accounts of that ridiculous plot your Grace mentions, but it is not yet talked of here, neither have any of the miniſtry mentioned a word of it to me, although they are well appriz'd of ſome affairs in Ireland; for, I had two papers given me by a great man, one about the ſentence of the defacers of the ſtatue, and the other about a trial before the Lord Juſtice Broderick, for ſome words in the north, ſpoke by a clergyman againſt the Queen. I ſuppoſe your Grace reckons upon a new parliament in Ireland, and ſome alterations in the council, the law, and the revenue. Your Grace is the moſt exact correſpondent I ever had, and the Dean of St.

St. Patrick's directly contrary, which I hope you will remember to say to him upon the occasion.

I am, with the greatest respect,
My Lord, your Grace's most dutiful,
And most humble servant,
J. SWIFT.

I have read over this letter, and find several things relating to affairs here, that are said in perfect confidence to your Grace; if they are told again I only desire it may not be known from what hand they came.

LETTER V.

London, Jan. 4, 1710-11.

My Lord,

HAVING writ to your Grace so lately, I only now make bold to let you know, that on Tuesday I was to wait on Mr. Secretary St. John, who told me from Mr. Harley, that I need not be in pain about the first-fruits, for the warrant was drawn in order towards a patent; but must pass two several forms, and take up some time, for the Queen designeth to make a grant by her letters patent. I shall take all due methods to hasten it as far as I am able; but in these cases they are generally pretty tedious. Mr. Harley likewise sent me the same day by another person the same message. I dined with him about four days ago, but there being much company, and he going away in haste pretty soon after dinner, he had not time to tell me so himself. Indeed he hath been so ready to do every thing in this matter as I would have him, that he never needed pressing, which, considering both the weight and difficulty of affairs, at present on his shoulders, is very extraordinary, and what I never met from a great minister before.

I had thought, and ſo Mr. Harley told me, that the Queen would have ſent a letter to the biſhops; but this is a ſhorter way, and I hope your Grace will like it.

I am, with the greateſt reſpect,
My Lord, your Grace's moſt dutiful,
And moſt humble ſervant,
JON. SWIFT.

I am told from a good hand, that in a ſhort time the Houſe of Commons will fall upon ſome inquiries into the late management.

I took leave yeſterday of Lord Peterborow, who, I ſuppoſe, is this day ſet out on his journey to Vienna; he is a little diſcouraged, and told me he did not hope for any great ſucceſs in what he went upon, He is one of thoſe many who are mightily bent upon having ſome ſuch inquiries made as I have mentioned.

LETTER VI.

London, March 8, 1710-11.

My LORD,

I Write to your Grace under the greateſt diſturbance of mind for the public and myſelf. A gentleman came in where I dined this afternoon, and told us Mr. Harley was ſtabbed, and ſome confuſed particulars. I immediately ran to Secretary St. John's hard by, but no body was at home; I met Mrs. St. John in her chair, who could not ſatisfy me, but was in pain about the Secretary, who, as ſhe heard had killed the murderer. I went ſtraight to Mr. Harley's, where abundance of people were to inquire. I got young Mr. Harley to me; he ſaid his father was aſleep, and they hoped in no danger, and then told me the fact, as I ſhall

I ſhall relate it to your Grace. This day the Marquis de Guiſcard was taken up for high-treaſon, by a warrant of Mr. St. John, and examined before a committee of counſel in Mr. St. John's office, where were preſent, the Dukes of Ormond, Buckingham, Shrewſbury, Earl Powlet, Mr. Harley, Mr. St. John, and others. During examination, Mr. Harley obſerved Guiſcard, who ſtood behind him, but on one ſide, ſwearing and looking diſreſpectfully. He told him he ought to behave himſelf better, while he was examined for ſuch a crime. Guiſcard immediately drew a penknife out of his pocket, which he had picked out of ſome of the offices, and reaching round ſtabbed him juſt under the breaſt, a little to the right ſide; but it pleaſed God that the point ſtopped at one of the ribs, and broke ſhort half an inch. Immediately Mr. St. John roſe, drew his ſword, and ran it into Guiſcard's breaſt. Five or ſix more of the counſel drew and ſtabbed Guiſcard in ſeveral places: but the Earl Powlet called out for God's ſake, to ſpare Guiſcard's life, that he might be made an example, and Mr. St. John's ſword was taken from him and broke, and the footmen without ran in and bound Guiſcard, who begged he might be killed immediately; and, they ſay, called out three or four times, my Lord Ormond, my Lord Ormond. They ſay Guiſcard reſiſted them a while, until the footmen came in. Immediately Bucier the ſurgeon was ſent for, who dreſſed Mr. Harley and he was ſent home. The wound bled freſh, and they do not apprehend him in danger: He ſaid when he came, he thought himſelf in none; and when I was there he was aſleep, and they did not find him at all feveriſh. He hath been ill this week, and told me laſt Saturday, he found himſelf much out of order, and hath been abroad but twice ſince, ſo that the only danger is, leſt his being

ing out of order, ſhould with the wound put him in a fever, and I ſhall be in mighty pain 'till to morrow morning. I went back to poor Mrs. St. John, who told me her huſband was with my Lord Keeper *, at Mr. Attorney's, and ſhe ſaid ſomething to me very remarkable: that, going to day to pay her duty to the Queen, when all the men and ladies were dreſſed to make their appearance, this being the day of the Queen's acceſſion, the lady of the bedchamber in waiting told her the Queen had not been at church, and ſaw no company; yet, when ſhe inquired her health, they ſaid ſhe was very well, only had a little cold. We conceive, the Queen's reaſon for not going out, might be ſomething about the ſeizing of Guiſcard for high treaſon, and that perhaps there was ſome plot, or ſomething extraordinary. Your Grace muſt have heard of this Guiſcard: he fled from France for villainies there, and was thought on to head an invaſion of that kingdom, but was not liked. I know him well, but think him a fellow of little conſequence, although of ſome cunning and much villainy. We paſſed by one another this day in the Mall, at two o'clock, an hour before he was taken up, and I wondered he did not ſpeak to me.

I write all this to your Grace, becauſe I believe you would deſire to know a true account of ſo important an accident; and beſides, I know you will have a thouſand falſe ones; and I believe every material circumſtance here is true, having it from young Mr. Harley. I met Sir Thomas Manſel, (it was then after ſix this evening) and he and Mr. Prior told me, they had juſt ſeen Guiſcard carried by in a chair, with a ſtrong guard, to Newgate or the

* Sir Simon Harcourt, afterwards created Lord Baron of Stanton Harcourt.

Preſs-

Preſs-Yard Time, perhaps, will ſhew who was at the bottom of all this; but nothing could happen ſo unluckily to England at this juncture as Mr. Harley's death, when he hath all the ſchemes for the greateſt part of the ſupplies in his head, and the parliament cannot ſtir a ſtep without him. Neither can I altogether forget myſelf, who in him, ſhould loſe a perſon I have more obligations to, than any other in this kingdom, who hath always treated me with the tenderneſs of a parent, and never refuſed me any favour I aſked for a friend; therefore, I hope your Grace will excuſe the diſorder of this letter. I was intending this night, to have writ one of another ſort—I muſt needs ſay, one great reaſon for writing theſe particulars to your Grace, was, that you might be able to give a true account of the fact, which will be ſome ſort of ſervice to Mr. Harley.

I am, with the greateſt reſpect,
My Lord,
Your Grace's moſt dutiful,
And moſt humble ſervant,
JON. SWIFT.

I have read over what I write, and find it very confuſed and incorrect, which your Grace muſt impute to the violent pain of mind I am in greater than ever I felt in my life. —— It muſt have been the utmoſt height of deſperate guilt, which could have ſpirited that wretch to ſuch an action I have not heard whether his wounds are dangerous, but I pray God he may recover to receive his reward, and that we may learn the bottom of his villainy. It is not above ten days ago that I was interceding with the ſecretary, in his behalf, becauſe I heard he was juſt ſtarving; but the ſecretary aſſured me he had 400 l. a year penſion.

LETTER

LETTER VII.

London, April 10, 1711.

My LORD,

I Had lately the honour of a letter from your Grace, and waited to acknowledge it until ſomething material ſhould happen, that might recompence the trouble. My occaſion of writing to you at preſent is truly perſonal to your Grace. A report was beginning to run here, by ſome letters from Ireland, that your Grace had applied the paſſage you mention of Rufus, in a ſpeech you made to your clergy, which I ventured to contradict as an impoſſibility, and inconſiſtent with your general opinion, and what was in your letter. Mr. Southwell and Mr. Dopping were of the ſame mind, and the former ſays he hath writ to your Grace about it. I ſhould have thought no more of the matter, but let it ſpread like an idle ſtory below notice; only dining laſt Sunday with one of the principal ſecretaries of ſtate, he gave me a letter to read, which he had juſt received from the printer of the newſpaper called the POST-BOY, in which was a tranſcript of a letter from Dublin, and the ſecretary being mentioned in that tranſcript, the man would not publiſh it without his advice. It contained an account how the news of Mr. Harley's being ſtabbed had been received by the Whigs in Dublin; of which he produced ſome inſtances. Then he mentions the paſſage out of Tacitus, and concludes thus: *The firſt that mentioned it was the Archbiſhop of Dublin, who took notice of it firſt at a meeting of his clergy; and afterwards, in the hearing of ſeveral perſons, was reprimanded for it in a civil, though ſharp manner, by one of the chief miniſters there, well known for his ſteady loyalty to her Majeſty, and his zealous ſervice to the church of England,*

land, under her late perilous trial. I immediately told the ſecretary, that I knew this muſt be falſe and miſrepreſented, and that he muſt give me leave to ſcratch out that paſſage, which I accordingly did; and for fear of any miſtake, I made him give me afterwards the whole letter, that I might have it in my power. The next day, I ſent for the printer, and told him what I had done, and upon further thoughts, I ſtifled the whole letter, and the ſecretary approved of it. I likewiſe told the printer, that when he had any thing relating to Ireland, I had the ſecretary's order (which was true) to ſend it me, that he might not do injury to men's reputations, by what was repreſented to him from ignorant or malicious hands in that kingdom. The letter was to have been printed this day in the Poſt-Boy, with that concluſion reflecting on your Grace, which is happily prevented; for although your character and ſtation place you above the malice of little people, yet your friends would be extremely concerned to ſee your name made ſo bold with in a common news-paper.

I humbly hope your Grace will not diſapprove of what I have done; at leaſt I have gratified my own inclination, in the deſire of ſerving you, and beſides, had the opportunity of giving Mr. Secretary ſome part of your character.

I dare lay a wager, that all this happened by the groſs underſtandings of ſome people, who miſunderſtood and miſapplied ſomething very innocent that came from your Grace. I muſt be ſo bold to ſay, that people in that kingdom do very ill underſtand raillery. I can railly much ſafer here with a great miniſter of ſtate, or a dutcheſs, than I durſt do there with an attorney or his wife. And I can venture to railly with your Grace, although I could not do it with many of your clergy. I myſelf have been a witneſs, when want of common ſenſe hath made people offended with your Grace, where

where they ought to have been moſt pleaſed. I ſay things every day at the beſt tables, which I ſhould be turned out of company for if I were in Ireland.

Here is one Mr. Richardſon, a clergyman, who is ſolliciting an affair that I find your Grace approveth, and therefore I do him all the ſervice I can in it.

We are now full of the buſineſs of the Iriſh yarn, and I attend among the reſt to engage the members I am acquainted with in our intereſt. To-morrow we expect it will come on.

I will ſhortly write to your Grace ſome account how public affairs ſtand: We hope Mr. Harley will be abroad in a week.

We have news from Bruſſels that the Dauphin is dead of an apoplexy.

I am, with the greateſt reſpect,
My Lord,
Your Grace's moſt dutiful,
And moſt humble ſervant,
JON. SWIFT.

I wiſh your Grace would incloſe your commands to me, directed to Eraſmus Lewis, Eſq; at my Lord Dartmouth's office at Whitehall; for I have left off going to coffeehouſes.

LETTER VIII.

Cheſea, May 10, 1711.

My Lord,

I Have had your Grace's letter of April 19. ſome time by me, but deferred my anſwer until I could give ſome account of what uſe I had made of it.

it. I went immediately to Mr. Secretary St. John, and read moſt of it to him; he was extremely ſatisfied, and very glad that ſcandalous account, deſigned to be printed in the Poſt boy, was ſuppreſſed. Mr. Harley was not then quite well enough; ſo I ventured (and hope your Grace will not diſapprove it) to ſhew your letter to a gentleman who hath a great reſpect for your Grace, and who told me ſeveral others of Ireland were poſſeſſed of that report. I truſted the letter with him, and gave him leave to read it to them, which he told me he did, and that they were all entirely convinced: and indeed, as far as I can find, the report is quite blown over, and hath left no impreſſion. While your Grace's letter was out of my hands, dining with Mr. Harley, he ſaid to me almoſt as ſoon as he ſaw me, *How came the Archbiſhop of Dublin and I to fall out?* I told him I knew what he meant; but your Grace was altogether miſrepreſented, and it muſt come from ſome infamous raſcals, of which there never wants a ſet in that kingdom, who make it their buſineſs to find wrong characters here," &c. He anſwered, that he believed and knew it was as I ſaid. I added, that I had the honour to be long known to your Grace, and that you were the laſt man in the kingdom upon whom ſuch a report could be fixed with any probability; and that ſince he was pleaſed to mention this matter firſt, he muſt give me leave, the next time I ſaw him, to read a letter I had from your Grace in anſwer to one of mine, wherein I had told you of ſuch a report; he ſaid there was no need, for he firmly believed me. I anſwered ſmiling, that ſhould not do, for I would never ſuffer a perſon for whom I had ſo great an eſteem, to lie under the leaſt ſuſpicion of any thing wrong. Laſt Saturday, after dinner, I was again to wait on him. On that day of the week my Lord Keeper, my Lord Rivers, and Mr. Secretary St. John, always

uſed to dine with him before this accident, and ſometimes they uſed to let me be of the company. This was the firſt Saturday they had met ſince his recovery; and I was in ſuch joy to ſee the old club met again, that it affecteth me ſtill, as your Grace ſees by my impertinence in mixing it with an account that only relates to yourſelf. I read thoſe parts of your letter to him, which I thought proper, and both he and the company did very frankly acquit your Grace; and Mr. Harley in particular ſpoke a good deal of his reſpect and eſteem for you; and then he repeated. that it was no new thing to receive lies from Ireland; which I doubt is ſo true, that no man of diſtinction in that kingdom is ſafe; and I wiſh it were poſſible to take ſome courſe to prevent the evil.

As for libels upon your Grace, bating my concern for the ſouls of the writers, I ſhould give you joy of them. You would leſs deſerve your ſtation, if knaves and fools did not hate you; and whilſt theſe ſects continue, may your Grace and all good men be the object of their averſion.

My Lord Keeper, Mr. Harley, and one or two more, are immediately to be made peers: The town hath been expecting it for ſome time, altho' the court make it yet a ſecret; but I can aſſure your Grace of the truth, for the preambles to their patents are now drawing, and I ſaw a very handſome one for Mr. Harley. You will pleaſe not to mention this particular, although it will be ſoon public, but it is yet kept mighty private. Mr. Harley is to be Lord Treaſurer. Perhaps before the poſt leaves this town, all this will be openly told, and then I may be laughed at for being ſo myſterious; but ſo capricious are great men in their ſecrets. The firſt authentic aſſurances I had of theſe promotions was laſt Sunday, though the expectation hath been ſtrong for above a month. We ſuppoſe likewiſe, that many changes will be

made

made in the employments as ſoon as the ſeſſion endeth, which will be, I believe, in leſs than a fortnight.

Poor Sir Cholmondely Deering, of Kent, was yeſterday in a duel ſhot through the body, by one Mr. Thornhill, in Tothilfields, and died in ſome hours.

I never mention any thing of the firſt-fruits either to Mr. Harley or the Duke of Ormond. If it be done before his Grace goes over, it is well, and there is an end: If not, I ſhall have the beſt opportunity of doing it in his abſence; if I ſhould ſpeak of it now, perhaps it would be ſo contrived to hinder me from ſolliciting it afterwards; but as ſoon as the Duke is gone, I ſhall learn at the treaſury what he hath done in it.

I am, with the greateſt repect,

My Lord,

Your Grace's moſt dutiful, and

Obliged humble ſervant,

J. SWIFT.

I have been at this town this fortnight for my health, and to be under a neceſſity of walking to and from Londom every day. But your Grace will pleaſe ſtill to direct your letter under cover to Mr. Lewis.

LETTER IX.

London, July 12, 1711.

My Lord,

I Now conceive your Grace begins to be a buſy perſon in council, and parliament, and convocation, and perhaps may be content to be diverted

now and then by an idle letter from hence. We have an empty town, the Queen being ſettled at Windſor, and the miniſters often there. We are ſo weary with expecting further removals, that we begin to drop the diſcourſe: Neither am I ſure, whether thoſe in power may not differ a little in opinion as to that matter. However, it ſeemeth generally agreed, that there will be many changes before next ſeſſion, and that it is neceſſary there ſhould be ſo. My Lord Peterborow hath been ſome time returned, and I have had a good deal of talk with him; or rather, he hath talked a good deal to me. He is mightily diſcontented with what I writ to him, and which he findeth to be true, that there ſeemeth a general diſpoſition among us towards a peace He thinketh his ſucceſsful negotiations with the Emperor and the Duke of Savoy have put us in a better condition than ever to continue the war, and will engage to convince me, that Spain is yet to be had if we take proper meaſures. Your Grace knoweth he is a perſon of great talents, but daſhed with ſomething reſtleſs and capricious in his nature. He told me he came over without being recalled, and without one ſervant, having ſcattered them in ſeveral parts of Germany. I doubt he will not have credit enough with the miniſtry to make them follow his plans; and he is ſuch a ſort of perſon as may give good advice, which wiſe men may reaſonably refuſe to follow. It ſeemeth to me, that the miniſtry lie under a grievous dilemma from the difficulty of continuing the war. and the danger of an ill peace, which I doubt whether all their credit with the Queen and country would ſupport them under: But my Lord Treaſurer is a ſtranger to fear, and hath all that courage which innocence and good ſenſe can give a man, and the moſt free from avarice of any one living; both which are abſolutely neceſſary for his ſtation in this juncture. He was ſaying a thing to

me

me some days ago, which I believe is the great maxim he proceedeth by, that wisdom in public affairs was not what is commonly believed the forming of schemes with remote views; but the making use of such incidents as happen. It was thought my Lord Marr * would have succeeded as secretary upon the Duke of Queensbery's death; but the court seemeth now disposed to have no third secretary, which was a useless charge. The Queen hath been extremely ill, so as for four-and-twenty hours people were in great pain; but she hath been since much better, and voided abundance of gravel, &c. Our expedition under Mr. Hill is said to be towards the south seas, but nothing is known: I told a great man who is deepest in the project of it, that I had no good opinion of these expeditions, which hitherto never succeeded with us. He said he would venture ten to one on the success of it, provided no ill accident happened by storms; and that it was concerted with three or four great Princes abroad.

As to the first-fruits, I must inform your Grace, that the whole affair lieth exactly as it did for some months past. The Duke and his people never thought, or at least never meddle in it, until some days before they went, and then they were told it was not already done; and my Lord Treasurer directed that it should be an instruction to the Lord Lieutenant to mention in his speech to parliament, that the Queen had done it, &c. But they took no sort of care to finish the matter, and carry the instrument over with them, which they might have done, had they begun timely, and applied themselves; and as the Bishops superseded me, I did not presume to meddle further in it; But I think this may be a lesson, that in all such cases as these

† This Earl of Marr was one of the first that entered into the rebellion in Scotland in favour of the Pretender in the year 1715.

it is neceſſary to have ſome good ſollicitor, and not leave things wholely to great men: Nay, ſo little did the Duke engage in this matter, that my Lord Treaſurer told me yeſterday (although that is a ſecret) that the very draught they had made upon my application was ſome way or other miſlaid between the Queen and himſelf, and could not be found; but, however, that another ſhould ſoon be drawn: And his Lordſhip commanded me to inform your Grace and my Lords the Biſhops, that, with the firſt convenience the inſtrument ſhould be prepared and ſent over, which your Grace will pleaſe to let them know. I was of opinion with my Lord Treaſurer, that it ſhould be done by a deed from the Queen, without an act of parliament, and that the Biſhops ſhould be made a corporation for the management of it. Your Grace ſees I write with much freedom, becauſe I am ſure I can do it ſafely.

I have been engaging my Lord Treaſurer and the other great men in a project of my own, which they tell me they will embrace, eſpecially his Lordſhip. He is to erect ſome kind of ſociety or academy under the patronage of the miniſters, and protection of the Queen, for correcting, enlarging, poliſhing, and fixing our language. The methods muſt be left to the ſociety; only I am writing a letter to my Lord Treaſurer by way of propoſal and ſome general hints, which I deſign to publiſh, and he expecteth from me. All this may come to nothing, although I find the ingenious and learned men of all my acquaintance fall readily in with it; and ſo I hope will your Grace, if the deſign can be well executed. I would deſire at leaſure ſome of your Grace's thoughts on this matter.

I hope your Grace will take advantage of the times, and ſee whether your violent houſe of commons will fall in with ſome good law for the benefit of the church, as their much betters have done it here:

here: And I think the convocation could not be better employed than in considering what good law is wanting for the church, and endeavour to have it passed, rather than in brangling upon trifles. The church hath so few happy occasions, that we ought to let none of them slip. I take up too much of your Grace's time, and therefore, begging your prayers and blessing. I remain, with the greatest respect,

Your Grace's
Most dutiful, humble servant,
J. SWIFT.

LETTER X.

London, August 15. 1711.

My Lord,

I Have been at Windsor a fortnight, from whence I returned two days ago, and met a letter at my lodging from your Grace, dated July 25, I was told it was sent to Mr. Manly's house (your post-master's son) and by him to me; so that I suppose your Grace did not direct to Mr. Lewis as formerly, otherwise I should have had it at Windsor. The ministers go usually down to Windsor on Saturday, and return on Monday or Tuesday following. I had little opportunity of talking with my Lord Treasurer, seeing him only at court, or at suppers at third places, or in much company at his own lodgings. Yesterday I went to visit him after dinner, but did not stay above an hour, because business called him out. I read to him that part of your Grace's letter which expresseth your Grace's respect, to him and he received them perfectly well. He told me he had lately received a letter from the bishops of Ireland, subscribed (as I remember) by seventeen, acknowledging his favour about the first-

firſt-fruits. I told his Lordſhip that ſome people in Ireland doubted whether the Queen had granted them before the Duke of Ormond was declared lieutenant; yes, he ſaid, ſure I remembered it was immediately upon my application. I ſaid, I heard the Duke himſelf took no merit on that account. He anſwered, No, he was ſure he did not; he was the honeſteſt gentleman alive: But, ſaid he, it is the Queen that did it, and ſhe alone ſhall have the merit; and I muſt be ſo free as to tell your Grace that the grudging, ungrateful manner of ſome people, which, upon ſeveral occaſions, I could not but give him hints of for my juſtification, hath not been prudent. I am ſure it hath hindered me from any thoughts of purſuing another affair of yet greater conſequence, which I had good hopes of compaſſing. What can be the matter with thoſe people? Do I aſk either money or thanks of them? Have I done any hurt to the buſineſs? My Lord Treaſurer told me, he had ſent the letter over about the firſt-fruits. I never inquired into the particulars: He ſays, he will very ſoon anſwer the Biſhops letter to himſelf, and will ſhew me both letter and anſwer; but I ſhall not put him in mind, unleſs he remembers it of his own accord. Nor, with great ſubmiſſion to your Grace, can I prevail on my own pride to deſire he would make any mention of me in his anſwer. Your Grace is convinced, that unleſs I write a heap of lies, the Queen had granted that affair before my Lord Duke was named. I deſire to convince no body elſe; and, ſince the thing is done, it is not of any conſequence who were inſtrumental in it. I could not forbear yeſterday reminding my Lord Treaſurer of what I ſaid to Mr. Southwell before his Lordſhip, when he came to take his leave before he went to Ireland; which was, that I hoped Mr. Southwell would let the Biſhops and clergy of Ireland know that my Lord Treaſurer had

long

long ſince (before the Duke was governor) prevailed on the Queen to remit the firſt-fruits, &c. and that it was his Lordſhips work, as the grant of the ſame favour in England had formerly been. My Lord Treaſurer did then acknowledge it before Mr. Southwell, and I think Mr. Southwell ſhould have acted accordingly; but there is a great deal of ignorance, as well as ill-will, in all this matter. The Duke of Ormond himſelf, had he engaged in it, could only act as a ſolicitor. Every body knows, that the Lord Treaſurer in ſuch caſes muſt be applied to (and only he) by the greateſt perſons. I ſhould think the people of Ireland might rather be pleaſed to ſee one of their own country able to find ſome credit at court, and in a capacity to ſerve them, eſpecially one that doth it without any other proſpect than that of ſerving them. I know not any of the Biſhops from whom I can expect any favour, and there are not may upon whom a man of any figure could have ſuch deſigns; but I will be revenged; for whenever it lieth in my powet. I will ſerve the church and kingdom, although they ſhould uſe me much worſe. I ſhall dine to-morrow with Lord Treaſurer, and perhaps I may then ſee the anſwer he is to write. I thought to have ſent this letter away to-night; but I have been interrupted by buſineſs. I go to Windſor again on Saturday for a day or two, but I will leave this behind to be ſent to the poſt.

Auguſt 21. I had wrote thus far, and was forced to leave off, being hurried away to Windſor by my Lord Treaſurer, from whence I returned but laſt night. His Lordſhip gave me a paper, which he ſaid he had promiſed me; I put it in my pocket, thinking it was about ſomething elſe we had been talking over; and I never looked into it until juſt now, when I find it to be my Lord Primate's letter to his Lordſhip, with an incloſed one from

from the Biſhops. With ſubmiſſion, I take it to be dry enough, although I ſhall not tell his Lordſhip ſo: They ſay, they *are informed his Lordſhip had a great part in*, &c. I think they ſhould either have told who it was informed them ſo, ſince it was a perſon commiſſioned by themſelves; or at leaſt ſaid they were *aſſured* And, as for thoſe words, *a great part*, I know no body elſe had any except the Queen herſelf. I cannot tell whether my Lord hath writ an anſwer, having ſaid nothing to him of it ſince he gave me the letters, nor ſhall I deſire to ſee it.

As to the convocation, I remember both my Lord Treaſurer and Mr St. John ſpoke to me about the matter, and were of the ſame opinion with your Grace, that it was wholely in the Queen's choice; I excuſed giving my opinion, being wholely uninformed; and I have heard nothing of it ſince.

My Lord Keeper gave me yeſterday a bundle of Iriſh votes at Windſor, and we talked a good deal about the quarrel between the Lords and Commons: I ſaid the fault lay in not diſſolving the parliament; which I had mentioned to the Duke of Ormond, and often to ſome of thoſe who were thought to have moſt credit with him. But they ſeemed to believe as I did, that any Iriſh parliament would yield to any thing that any chief governour pleaſed; and ſo it would be a needleſs trouble.

We reckon for certain, that Mr. Hill with his fleet is gone to Quebec.

Mrs. Maſham † is every minute expecting to lie

* Thi lady's huſband, Charles Maſham, Eſq; was created Baron Maſham of Oates, in the county of Eſſex, Dec. 31. 1711.

lie in. Pray God preſerve her life, which is of great importance. I am, with the greateſt reſpect,

My Lord,

Your Grace's moſt dutiful,

And moſt humble ſervant,

J. SWIFT.

The Queen hath got a light fit of the gout. The privy ſeal is not yet diſpoſed of.

LETTER XI.

Windſor-caſtle, Oct. 1. 1711.

My Lord,

I HAD the honour of a long letter from your Grace juſt a month ago, which I forbore acknowledging ſooner, becauſe I have been ever ſince perpetually toſſed between this and London, and, partly, becauſe there had nothing happened that might make a letter worthy the peruſal. It is the opinion of ſome great perſons here, that the words which the houſe of commons took amiſs in your addreſs, might very well bear an application that concerned only my Lord Wharton. I find they are againſt my opinion, that a new parliament ſhould have been called; but all agree it muſt now be diſſolved: But in ſhort we are ſo extremely buſy here, that nothing of Ireland is talked on above a day or two; that of the city † election I have oftenеſt heard of; and the proceeding of your court in it, it is thought, might have been wiſer. I find your Grace ſeemeth to be of my opinion, and ſo I told

* Dublin.

my

my Lord Treasurer, I think your Cilmainham ‡ project of an address was a very foolish one, and that for the reason of those who were against it. I hope Ireland will soon be equally convinced with us here, that if the Pretender be in any body's thoughts, it is of those they least dream, and who now are in no condition of doing mischief to any but themselves. As for your convocation, I believe every thing there will terminate in good wishes. You can do nothing now, and will not meet again these two years, and then I suppose only to give money, and away. There should methinks, in the interval, be some proposals considered and agreed upon by the bishops and principal men of the clergy, to have all ready against the next morning; and even that I despair of, for a thousand reasons too tedious to mention.

My admiring at the odd proceedings of those among the bishops and clergy who are angry with me forgetting their first-fruits was but a form of speech, I cannot sincerely wonder at any proceedings in numbers of men, and especially (I must venture to say so) in Ireland. Mean time it is a good jest to hear my Lord Treasurer, saying often, before a deal of company, that it was I that got the clergy of Ireland their first-fruits; and, generally with this addition, that it was before the Duke of Ormond was declared Lord-lieutenant. His Lordship hath long designed an answer to the letter he received from the Bishops; he hath told me ten times he would do it to-morrow. He goeth to London this day, but I continue here for a week. I shall refresh his memory, and engage my Lord Harley his son to do so too.

I suppose

‡ The high sheriff and the grand Jury of the county of Dublin meet here, and prepare addresses; examine affidavits, and find bills of indictment. Civil and criminal causes are also tried here.

I ſuppoſe your Grace cannot but hear in general of ſome ſteps that are making towards a peace. There came out ſome time ago an account of Mr. Prior's journey to France, pretended to be a tranſlation, and is a pure invention from beginning to the end: I will let your Grace into the ſecret of it. The clamours of a party againſt any peace without Spain, and railing at the miniſtry, as if they deſigned to ruin us, occaſioned that production, out of indignity and contempt, by way of furniſhing fools with ſomething to talk of; and it hath had a very great effect. Mean time your Grace may count that a peace is going forward very faſt.—Mr. Prior was actually in France, and there are now two miniſters from that court in London, which you may be pretty ſure of, if you believe what I tell you, that I ſupped with them myſelf in the houſe where I am now writing, Saturday laſt: neither do I find it to be a very great ſecret; for there were two gentlemen more with us beſides the invitor. However, I deſire your Grace to ſay nothing of it, becauſe it may look like lightneſs in me to tell it; Mr. Prior was with us too, but what their names are I cannot tell; for I believe thoſe they paſſed by when I was there are not the real ones. All matters are agreed between France and us, and very much to the advantage and honour of England; but I believe no further ſteps will be taken without giving notice to the allies I do not tell your Grace one ſyllable, as coming from any great miniſter, and therefore I do not betray them. But there are other ways of picking out things in a court: however, I muſt deſire you will not diſcover any of theſe little particulars, nor cite me upon any account at all; for great men may think I tell things from them, although I have them from other hands; in which laſt caſe only I venture to repeat them to one I can confide in, and one at ſo great a diſtance as your Grace.

I humbly thank your Grace for the good opinion you are pleaſed to have of me, and for your advice which ſeemeth to be wholely grounded on it. As to the firſt, which relateth to my fortune, I ſhall never be able to make myſelf believed how indifferent I am about it. I ſometimes have the pleaſure of making that of others; and I fear it is too great a pleaſure to be a virtue, at leaſt in me. Perhaps in Ireland, I may not be able to prevent contempt any other way than by making my fortune; but then it is my comfort, that contempt in Ireland will be no ſort of mortification to me. When I was laſt in Ireland, I was above half the time retired to one ſcurvy acre of ground, and always left it with regret. I am as well received and known at court, as perhaps any man ever was of my level; I have formerly been the like. I left it then, and will perhaps leave it now (when they pleaſe to let me) without any concern, but what a few months will remove. It is my maxim to leave great miniſters to do as they pleaſe; and if I cannot diſtinguiſh myſelf by being uſeful in ſuch a way, as becometh a man of conſcience and honour, I can do no more; for I never will ſolicit for myſelf, although I often do for others.

The other part of your Grace's advice to be ſome way uſeful to the church and to the public by any talent you are pleaſed to think I poſſeſs, is the only thing for which I would deſire ſome ſettlement that would make me full maſter of my time. I have often thought of ſome ſubjects, wherein I believed I might ſucceed: but, my Lord, to aſk a man floating at ſea, what he deſigned to do when he gets on ſhore, is too haſty a queſtion: let him get there firſt, and reſt and dry himſelf, and then look about him. I have been pretty well known to ſeveral great men in my life; and it was their duty, if they thought I might have been of uſe, to put me into a capacity for it; but I never yet

yet knew one great man in my life, who was not every day swayed by other motives in distributing his favours, whatever resolutions he had pretended to make to the contrary. I was saying a thing the other day to my Lord Keeper, which he approved of, and which I believe may be the reason of this: it was, that persons of transcendent merit forced their way in spight of all obstacles: but those whose merit was of a second, third, or fourth rate, were seldom able to do any thing; because the knaves and dunces of the world, had all the impudence, assiduity, flattery, and servile compliance divided among them, which kept them perpetually in the way, and engaged every body to be their solicitors. I was asking a great minister a month ago how he could possibly happen to pick out a certain person to employ in a commission of discovering abuses, who was the most notorious for the constant practice of the greatest abuses in that very kind, and was very well known not to be at all reformed? He said he knew all this; but what would I have him to do? I answered, send any one of your footmen, and command him to chuse out the first likely, genteel fellow he sees in the streets; for such a one might possibly be honest, but he was sure the other was not; and yet they have employed him.

I promise your Grace that this shall be the last sally I will ever make to court, and that I will return as soon as I can have leave. I have no great pleasure in my present manner of living, often involved in things that perplex me very much, and which try my patience to the utmost teazed every day by solicitors, who have so little sense as to think I have either credit or inclination to be their's, although they see I am able to get nothing for myself. But I find I am grown very tedious, and therefore conclude with the greatest respect,

My Lord, your Grace's

Most dutiful, and most humble servant.

LETTER XII.

London, Nov. 8, 1711.

My Lord,

I Cannot in conſcience take up your Grace's time with an empty letter; and it is not every day one can furniſh what will be worth your reading. I had all your Grace's packets, and I humbly thank your Grace for your good inſtructions to me, which I ſhall obſerve as ſoon as ever it ſhall pleaſe God to put me into a way of life, where I can have leiſure for ſuch ſpeculations.

In above twenty years that I have known ſomething of courts and miniſters, I never ſaw ſo ſtrange and odd a complicated diſpoſition of affairs as what we have had for ſix weeks paſt. The facts your Grace may have met with in every common newspaper; but the ſprings of them are hardly diſcoverable even by thoſe who had moſt opportunity of obſerving. Neither do I find thoſe who ſhould know beſt agree upon the matter. There is a perpetual trial of ſkill between thoſe who are out and thoſe who are in; and the former are generally more induſtrious at watching opportunities. Laſt September at Windſor the Duke of Somerſet *, who had not been at cabinet-council for many months, was adviſed by the late miniſtry to appear there, but the reſt refuſed to ſit with him; and the council was put off until next day, when the Duke went to a horſe-race. This was declaring open war, and ever ſince both he and his Dutcheſs (who is in great favour) have been uſing all ſorts of means to break the preſent miniſtry. Mrs. Maſham

* See the hiſtory of the laſt ſeſſion of parliament, and of the peace of Utrecht.

was

was abſent two months from Windſor, with lying in at Kenſington, and my Lord Treaſurer ſix weeks by indiſpoſition. Some time before the ſeſſion, the Duke abovementioned went to all thoſe Lords who, by the narrowneſs of their fortunes, have depended on the court, and engaged them to vote againſt the miniſtry, by aſſuring them it was the Queen's pleaſure. He is ſaid to have added other powerful motives. Bothmar's * memorial was publiſhed juſt at that juncture, as Hoffman the Emperor's reſident had ſome time before printed the French king's propoſitions. It is confidently affirmed by thoſe who ſhould know, that money was plentifully ſcattered. By theſe and ſome other accidents the vote was carried againſt the miniſtry; and every body of either party underſtood the thing as intended directly againſt my Lord Treaſurer's head. The Houſe of Lords made a very ſhort adjournment, and were preparing ſome reſolutions and addreſſes of the moſt dangerous importance. We had a very melancholy Chriſtmas, and the moſt fearleſs perſons were ſhaken: for our great danger lay where I cannot tell your Grace at this diſtance. The thing wiſhed for was the removal of the Somerſet family; but that could not be done, nor yet is. After ſome time the Queen declared herſelf as you have heard, and twelve new lords were created. My Lord Nottingham's game in this affair hath been moſt talked of, and ſeveral hard things ſaid of him are affirmed to be true. The diſſenting miniſters in this town were conſulted about the occaſional bill, and agreed to it, for what reaſons I cannot learn; that which is offered not ſatisfying me, that they were afraid of worſe. I believe they expected an entire change of miniſtry and meaſures, and a new parliament, by which

* Baron Bothmar envoy extraordinary from the Elector of Hanover, afterwards King George I.

it might be repealed, and have inſtead ſome law to their advantage. The Duke of Marlborough's removal hath paſſed very ſilently; the particular reaſons for it I muſt tell your Grace ſome other time; but how it will paſs abroad I cannot anſwer. People on both ſides conclude from it, that the peace is certain, but the concluſion is ill-drawn: the thing would have been done, although we had been ſure of continuing the war. We are terribly afraid of Prince Eugene's coming, and therefore it was put off until the reſolutions were taken. Before he came out of his yackt, he aſked how many lords were made? he was a quarter of an hour with the Queen, on Sunday about ſeven at night. The great men reſolve to entertain him in their turns; and we ſuppoſe it will end in a journey of pleaſure. We are ſo confidently told of the Duke of Somerſet's being out, that I writ to the Dean of St. Patrick's. A man of quality told me, he had it from my Lord Keeper, whom I aſked next day, and found it a miſtake; but it is impoſſible to fence againſt all lies: however, it is ſtill expected that the Duke will be out, and that many other removes will be made. Lord Ranelagh died on Sunday morning; he was very poor and needy, and could hardly ſupport himſelf for want of a penſion, which uſed to be paid him, and which his friends ſolicited as a thing of perfect charity. He *died hard*, as their term of art is here, to expreſs the woeful ſtate of men, who diſcover no religion at their death.

The town-talk is, that the Duke of Ormond will go no more to Ireland, but be ſucceeded by the Duke of Shrewſbury, who is a very great and excellent perſon; and I will hold a wager that your Grcae will be an admirer of his Dutcheſs: if they go, I will certainly order her to make all advances to you; but this is only general report of which they know

know nothing at court, although I think it not altogether improbable.

We have yet heard nothing of my Lord Privy Seal. Buys the Dutch envoy went to Holland I think at the same time. Buys is a great pretender to politics, and always leaves the company with great expressions of satisfaction that he hath convinced them all: he took much pains to persuade me out of some opinions; and although all he said did but fix me the deeper, he told the ministry how successful he had been. I have got poor Dr. King *, who was some time in Ireland, to be Gazetteer, which will be worth 250 l. per annum to him, if he be diligent and sober, for which I am engaged. I mention this because I think he was under your Grace's protection when he was in Ireland.

By what I gather from Mr. Southwell, I believe your Grace standeth very well with the Duke of Ormond; and it is one great addition to my esteem for Mr. Southwell, that he is entirely your Grace's friend and humble servant, delighting to do you justice upon all occasions.

I am, with the greatest respect,
Your Grace's most dutiful,
And most humble servant,

LETER XIII.

——, 1712.

My Lord,

PERHAPS you will be content to know some circumstances of affairs here. The Duke of

* Author of Mully of Mountown, (a most delightful village to the south of Dublin, near the sea), and several other good poems. He also translated Horace's Art of Poetry into English verse.

Somerset

Somerset usually leaveth Windsor on Saturday, when the ministers go down thither, and returns not until they are gone. On Sunday sevennight, contrary to custom, he was at Windsor, and a cabinet-council was to be held at night; but after waiting a long time, word was brought out, that there would be no cabinet. Next day it was held, and then the Duke went to a horse race about three miles off. This began to be whispered; and at my return to town they had got in the city; but not the reason; which was, that Mr. Secretary St. John refused to sit if the Duke was there. Last Sunday the Duke was there again; but did not offer to come to the cabinet, which was held without him. I hear the Duke was advised by his friends of the other party to make this step. The secretary said to some of his acquaintance, that he would not sit with a man who had so often betrayed them, &c. You know the Dutchess of Somerset is a great favourite, and hath got the Dutchess of Marlborough's key. She is insinuating, and a woman of intrigue, and will, I believe, do what ill offices she can to the secretary. They would have hindered her coming in: but the Queen said, If it were so, that she could not have what servants she liked, she could not find how her condition was mended. I take the safety of the present ministry to consist in the agreement of three great men, Lord Keeper, Lord Treasurer, and Mr. Secretary, and so I have often told them together between jest and earnest, and two of them separately with more seriousness. And I think they entirely love one another; their differences are not of weight to break their union. They vary a little about their notions of a certain general. I will not say more at this distance. I do not see well how they can be without the secretary, who hath very great abilities both for the cabinet and the parliament. The tories in the city are a little discontented,

tented, that no further changes are made in employments, of which I cannot learn the secret, altho' I have heard several, and from such who might tell the true one if they would. One is, that Lord Treasurer professeth he is at a loss to find persons qualified for several places: another, (which is less believed) that the Queen interposeth: a third, that it is a trimming disposition. I am apt to think that he finds the call for employments greater than he can answer, if there were five times as many to dispose of; and I know particularly, that he disliketh very much the notion of people, that every one is to be turned out. The treasurer is much the greatest minister I ever knew: regluar in life, with a true sense of religion, an excellent scholar, and a good divine. of a very mild and affable disposition, intrepid in his notions, and indefatigable in business, an utter despiser of money for himself, yet frugal (perhaps to an extremity) for the public. In private company he is wholely disengaged, and very facetious, like one who had no business at all. He never wants a reserve upon any emergency, which would appear desperate to others, and maketh little use of those thousand projectors and schematists, who are daily plying him with their visions, but to be thoroughly convinced by the comparison, that his own notions are the best.

I am, my Lord,
With the greatest respect,
Your Grace's
Most obedient, *&c.*

LETER XIV.

London, March 29, 1712.

My Lord,

I Cannot ask pardon for not sooner acknowledging your Grace's letter, because that would look as

as if I thought mine were of conſequence. Either I grow weary of politics, or am out of the way of them, or there is leſs ſtirring than uſual; and, indeed, we are all in ſuſpenſe at preſent; but I am told that in ten or twelve days time we ſhall know what the iſſue will be at Utrecht. I can only tell your Grace, that there are ſome unlucky circumſtances not proper to be truſted to a letter, which have hitherto retarded this great work: *Mihi ludibria rerum mortalium cunctis in negotiis obverſantur.* Mean time we are with great difficulty raiſing funds upon which to borrow five millions. One of thoſe funds is a tax upon paper, and I think 30 per cent. upon imported books, and of ſuch a nature as I could not yeſterday forbear ſaying to my Lord Treaſurer and the Chancellor of the Exchequer, that, inſtead of preventing ſmall papers and libels, it will leave nothing elſe for the preſs. I have not talked to the Duke of Argyle upon the affairs of Spain, ſince his return; but am told he affirms it impoſſible for us to carry on the war there by our former methods. The Duke of Ormond is expected to go in two or three days for Flanders. And what I writ to your Grace ſome months ago of the Duke of Shrewſbury ſucceeding to govern Ireland, will, I ſuppoſe, be ſoon declared. I was the other day to ſee the Dutcheſs, and reported your Grace's compliments, which ſhe took very well; and I told her I was reſolved your Grace and ſhe ſhould be very good acquaintance. I believe the ſpirit o your *Roughers* is got into our *Mohawks*, who are ſtill very troubleſome, and every night cut ſome body or other over the face; and commit a hundred inſolent barbarities.

There was never the leaſt deſign of any impeachment againſt the Duke of Marlborough and it was his own great weakneſs, or the folly of his friends, that the thing went ſo far as it did.

I know

I know not whether it is, that people have talked themſelves hoarſe: but for ſome weeks paſt, we have heard leſs of the Pretender than formerly. I ſuppoſe it is like a faſhion got into Ireland when it is out here: but in my conſcience, I do not think any one perſon in the court or miniſtry here, deſigns any more to bring in the Pretender than the Great Turk. I hope Mr. Harley, who is now on his journey to Hanover, will give that court a truer opinion of perſons and things, than they have hitherto conceived. And if your Grace knew the inſtrument through which theſe falſe opinions have been infuſed, you would allow it another inſtance of the *Ludibrium rerum mortalium*. And your Grace cannot but agree, that it is ſomething ſingular for the Prince in poſſeſſion to make perpetual advances, and the preſumptive heir ſtanding off and ſuſpicious.

I know not whether your Grace hath conſidered the poſition that my Lord Treaſurer is viſible in. The late miniſtry and their adherents confeſs themſelves fully reſolved to have his head, whenever it is in their power; and were prepared upon the beginning of the ſeſſions, when the vote was carried againſt any peace without Spain, to move that he ſhould be ſent to the tower: At the ſame time, his friends, and the tories in general, are diſcontented at his flowneſs in the changing of commiſſions and employments, to which the weakneſs of the court-intereſt, in the houſe of Lords, is wholly imputed; neither do I find, that thoſe in the greateſt ſtations, or moſt in the confidence of my Lord Treaſurer, are able to account for this proceeding, or ſeem ſatisfied with it. I have endeavoured to ſolve this difficulty another way; and I fancy I am in the right, from words I have heard let fall: But whatever be the cauſe, the conſequences may be dangerous.

The

The Queen is in very good health, but doth not uſe as much exerciſe as ſhe ought. Pray God preſerve her many years!

A projector hath lately applied to me to recommend him to the miniſtry about an invention for finding out the longitude. He hath given in a petition to the Queen by Mr. Sec. St. John. I underſtand nothing of the mathematics, but am told it is a thing as improbable as the philoſopher's ſtone, or perpetual motion.

I lately writ a letter of about thirty pages to Lord Treaſurer, by way of propoſal for an academy, to correct, enlarge, and aſcertain the Engliſh language. And he and I have named above twenty perſons of both parties to be members. I will ſhortly print the letter: And I hope ſomething will come of it. Your Grace ſees I am a projector too.

I am, with great reſpect,

My Lord,

Your Grace's moſt dutiful,

And moſt humble ſervant,

J. SWIFT.

LETTER XV.

London, May 20, 1712.

My LORD,

WHEN I had the honour of your Grace's letter of March 27, I was lying ill of a cruel diſorder which ſtill purſueth me, although not with ſo much violence; and I hope your Grace will pardon me, if you find my letter to be that of one who writeth in pain. You ſee my Lord, how things are altered. The talk of a new Governor

for

for Ireland is dropped. The secret is, that the Duke of Ormond had the promise of a pension in case he lost his government; but my Lord Treasurer is so excessively thrifty, that, to save charges, he lets the Duke keep it; and besides, there are some other circumstances not proper for a letter, which have great weight in this matter. I count upon it, that whatever governor goeth over under this ministry, a new parliament will be called. Yet I was told that the Duke of Shrewsbury was pitched on as a sort of medium between, &c. He is a person of admirable qualities; and if he were somewhat more active, and less timorous in business, no man would be thought comparable to him.

The moderate of the other party seem now content to have a peace, and all our talk and expectations are full of it; but I protest to your Grace I know not what to write upon this subject, neither could I tell what to say, if I had the honor to be with you. Upon Lord Strafford's * coming over the stocks are fallen, although I expected, and I thought with reason, that they would rise. There is a trade between some here, and some in Holland of secrets and lies, and there are some among us whose posts let them into an imperfect knowledge of things, which they cannot conceal. This mixture maketh up the town-talk, governs the price of stocks, and hath often a great deal of truth in it: Besides, public affairs have often so many sudden turns and incidents, that even those behind the curtain can hardly pronounce for a week. I am sensible that I have often deceived your Grace with my wise *inuendos*. Yet I verily think that my intelligence was right at the moment I sent it. If I had writ to your Grace six days ago, I would have ventured to have given you hopes that a peace

* His Lordship was one of the plenipotentiaries at the treaty of Utrecht.

would soon appear, and upon conditions wholely surprising and unexpected. I say this to you wholely in confidence, and I know nothing yet to change my opinion, except the desponding talk of the town, for I see nothing yet in the contrivances of the ministers. It seems generally agreed that the present Dauphin cannot live, and upon that depend many measures to be taken. This afternoon, the bill for appointing commissioners to inquire into the grants, *&c.* was thrown out of the house of Lords, the voices being equal, which is a great disappointment to the court, and matter of triumph to the other party. But it may possibly be of the worst consequence to the grants next session, when it it probable the ministry will be better settled, and able to procure a majority.

I am, with great respect,

My Lord,

Your Grace's

Most dutiful, and

Most humble servant,

JON. SWIFT.

LETTER XVI.

Kensington, Sept. 30, 1712.

My Lord,

I Have two or three times begun letters to your Grace, and have torn what I writ, hoping I might send you something decisive about the peace. But all still continues to lie very loose, and I continue to be very desponding, although the people in affairs laugh at me for it. I have one plain maxim in dealing with those who have more cun-

ning

ning and leſs honeſty than myſelf, which is what we call keeping the ſtaff in my own hand, and contriving that they ſhall truſt me rather than I them. A man may reaſon until he is weary upon this proceeding of the Dutch. The ſoldiers tell me that the Duke of Ormond could not poſſibly take poſſeſſion of Dunkirk, ſince the foreign troops have refuſed to march, and that the ſtates will not ſuffer us to go through their towns. But I had a whiſper from one who ſhould know beſt, that Dunkirk might now have been ours if right methods had been taken. And another great man ſaid to be a friend of mine above a fortnight ago, that the leaſt wrong ſtep on that ſide the water might have very ill conſequences at this juncture. Mean time, the diſcontented party ſeemeth full of hopes, and many of the court-ſide beſide myſelf deſponding enough. The neceſſity of laying the propoſals before the parliament drew us into all this; for now we are in a manner pinned down, and cannot go back an inch with any good grace: So that if the French play us foul, I dread the effects, which are too viſible to doubt. And on the other ſide, if the peace goeth ſmoothly on, I cannot but think that ſome ſevere inquiries will be made; and I believe upon very manifeſt grounds. If there be any ſecret in this matter of Dunkirk, it muſt be in very few hands, and thoſe who moſt converſe with men at the helm, are, I am confident, very much in the dark. Some people go ſo far as to think that the Dutch will hinder even the Engliſh forces under the Duke of Ormond from going by the French country to Dunkirk: but I cannot be of that opinion. We ſuppoſe a few days will decide this matter, and I believe your Grace will agree, that there was never a more nice conjuncture of affairs; however, the court appears to be very reſolute: Several changes have been made, and more are daily expected. The Dutch are grown

ſo unpopular, that I believe the Queen might have addreſſes to ſtand by her againſt them with lives and fortunes.

I had your Grace's letter of May 29, written in the time of your viſiting, from whence I hope you are returned with health and ſatisfaction.

The difficulties in the peace by the accidents in the Bourbon family are, as your Grace obſerveth, very great, and what indeed our miniſters chiefly apprehended. But we think Phillip's renouncing to be an effectual expedient, not out of any regard he would have for it, but becauſe it will be the intereſt of every prince of the blood in France to keep him out, and becauſe the Spaniards will never aſſiſt him to unite the two kingdoms.

I am in hopes yet that your Grace may pay your treat, for it is yet four weeks to November, at leaſt I believe we ſhall be happy or ruined before that time.

It is certain that there is ſomething in what people ſay But the court is ſo luckily conſtituted at preſent, that every man thinks the chief truſt cannot be any where elſe ſo well placed, neither do I know above one man that would take it, and it is a great deal too ſoon for him to have ſuch thoughts.

I humbly thank your Grace for your concern about my health: I have ſtill the remainder of ſome pains which hath partly occaſioned my removing hither about three weeks ago; I was recommended to country-air, and choſe this, becauſe I could paſs my time more agreeably near my friends at court. We think the Queen will go to Windſor in three weeks; and I believe I ſhall be there moſt of the time I ſtay in England, which I intend until towards the end of ſummer.

My Lord Treaſurer hath often promiſed he will advance my deſign of an academy, ſo have my Lord Keeper, and all the miniſters; but they are now

too

too busy to think of any thing beside what they have on the anvil. My Lord Treasurer and I have already pitched upon twenty members of both parties; but perhaps it may all come to nothing.

If things continue as they are another session, perhaps your Grace may see the bill of resuming the grants * carried on with a great deal more rigour than it lately was. It was only desired that the grantees should pay six years purchase, and settle the remainder on them by act of parliament. and those grants are now worse than other lands by more years purchase than six; so that in effect they would have lost nothing.

I am, with great respect,

Your Grace's most dutiful, and

Most humble servant,

JON. SWIFT.

LETTER XVII.

London, October 21, 1712.

My Lord,

SINCE I had the honour of your Grace's letter of July 29. which found me at Windsor, I have been extremely out of order with a giddiness in my head, which pursued me until very lately, that by an uneasy course of physic I hope I have in some sort overcome it.

We are now in very near expectation of a peace; and your Grace, I hope, will believe it as good a one as the circumstances of things would allow. I confess I agree with your Grace, that the great difficulty was about the danger of France and

* This bill passed in the negative.

Spain being united under one king. To my knowledge all poſſible means have been taken to ſecure that matter; and yet, after all, the weakeſt ſide will be there. Renunciations by France have very juſtly ſo little credit, that I do not wonder ſo little weight is laid on them. But Spain, we are ſure, will, for their own ſakes, enter into all ſecurities to prevent that union, and all the allies muſt be guarantees. If you ſtill object that ſome danger ſtill remains, what is to be done? Your Grace is altogether miſinformed, if you think that this is at all the difficulty which ſo long made the Dutch untractable. It was nothing leſs; neither have they once mentioned, during all the converſations at Utrecht, one ſyllable of getting Spain out of the Bourbon family, or into that of Auſtria, as the chief men have aſſured me not three days ago. Buys offered laſt winter to eaſe us immediately of the trouble we were in by Lord Nottinghame's vote, if we would conſent to let them ſhare with us in the advantages we had ſtipulated with France: Which advantages however, did by no means claſh with Holland, and were only conditional if peace ſhould enſue. But my Lord, we know further, that the Dutch made offers to treat with France, before we received any from thence; and were refuſed, upon the ill uſage they gave Mr. Torcy at the Hague, and the Abbe de Polignac afterwards at Gertruydenberg: And we know that Torcy would have been forced to apply to them again, if, after ſeveral refuſals, we had not hearkened to their overtures. What I tell your Grace is infalliibly true; and care ſhall be taken very ſoon to ſatisfy the world in this, and many other particulars at large, which ought to be known. For the kingdom is very much in the dark after all the pains hitherto taken to inform it. Your Grace's conjectures are very right, that a general peace would not be for our intereſt, if we had made ours with

with France, And I remember a certain great man uſed to ſay two months ago, *Fight on, fight on, my merry men all.* I believe likewiſe that ſuch a peace would have happened, if the Dutch had not lately been more compliant; upon which our miniſters told thoſe of France, that ſince the ſtates were diſpoſed to ſubmit to the Queen, her Majeſty muſt enter into their intereſts: And I believe they have as good conditions as we ever intended they ſhould. Tournay I hope, will be yielded to them: And Liſle we never deſigned they ſhould have The Emperor will be uſed as he deſerveth; and having paid nothing for the war, ſhall get nothing by the peace. We are moſt concerned (next to our regard to Holland) for Savoy *, and France for Bavaria. I believe we ſhall make them both kings by the help of Sardinia and Sicily. But I know not how plans may alter every day. The Queen's whole deſign, as your Grace conjectureth, is to act the part of a mediator; and our advantages, too many to inſert here, muſt be owned very great.

As for an academy to correct and ſettle our language; Lord Treaſurer talked of it often very warmly; but, I doubt, is yet too buſy until the peace be over. He goes down to Windſor on Friday to be choſen of the garter, with five more Lords †.

I know nothing of promiſes of any thing intended for myſelf; but I thank God I am not very warm in my expectations, and know courts too

* Victor Amadeus, Duke of Savoy, was made King of Sicily by this treaty.

† Henry Duke of Beaufort, captain of the band of gentlemen penſioners; James Duke of Hamilton and Brandon, Maſter General of the ordinance; Henry Duke of Kent; John Earl of Poulet, Lord Steward of the houſehold; Robert Earl of Oxford and Mortimer, Lord High Treaſurer of Great Britain; and Thomas Earl of Strafford, one of the plenipotentiaries at Utrecht, and firſt Lord Commiſſioner of the Admiralty, October 26, 1712.

weH

well to be surprised at disappointments, which, however, I shall have no great reason to fear, if I gave my thoughts any trouble that way, which, without affectation, I do not; although I cannot expect to be believed when I say so.

I am, *&c.*

LETTER XVIII.

London, Jan. 7, 1713.

My Lord,

SINCE I had the honour of your Grace's letter, we have had a dead time of news and politics, and I make a conscience of writing to you without something that will recompence the trouble of reading. I cannot but grant that your Grace, who is at a distance, and argues from your own wisdom, and general observations and reading, is likely to be more impartial than I, who, in spite of my resolutions and opinion to the contrary, am forced to converse only with one side of the world, which fasteneth prejudice to me, notwithstanding all I can do to avoid them. Your Grace hath certainly hit upon the weak side of our peace; but I do not find you have prescribed any remedies. For that of limiting France to a certain number of ships and troops, was, I doubt, not to be compassed. While that mighty kingdom remaineth under one monarch, it will be always in some degree formidable to its neighbours. But we flatter ourselves it is likely to be less so than ever, by the concurrence of many circumstances too long to trouble you with. But, my Lord, what is to be done? I will go so far with your Grace as to tell you, that some of our friends are of opinion with the other party, that if this last campaign had gone on with the

the conjunction of the British troops, France might have been in danger of being driven to great extreme. Yet, I confess to you at the same time, that if I had been first minister, I should have advised the Queen to pursue her measures towards a peace.

Some accidents and occasions have put it in my way to know every step of this treaty better, I think, than any man in England. And I do assert to your Grace, that if France had been closely pushed this campaign, they would, upon our refusal, have made offers to Holland, which the republic would certainly have accepted; and in that case the interest of England would have been wholly laid aside, as we saw it three years ago at the Hague and and Gertruydenberg. The Marshal d'Uxilles and Mesnager *. two of the French plenipotentiaries, were wholly inclined to have begun by the Dutch; but the third, Abbe de Polignac, who hath most credit with Monsieur Torcy, was for beginning by England.

There was a great faction in France by this proceeding, and it was a mere personal resentment in the French king and Monsieur Torcy against the States, which hindered them from sending the first overture there. And I believe your Grace will be convinced, by considering that the demands of Holland might be much more easily satisfied than those of Britain. The States were very indifferent about the article of Spain being in the Bourbon family, as Monsieur Buys publicly owned when he was here, and among others to myself. They valued not the demolition of Dunkirk, the frontier of Portugal, nor the security of Savoy. They abhorred the thoughts of our having Gibraltar and

* This gentleman wrote minutes of his negociations at the court of England, during the four last years of Queen Anne's reign, containing many curious particulars.

Minorca,

Minorca, nor cared what became of our dominions in North America. All they had at heart was the sovereignty of Flanders, under the name of a barrier, and to stipulate what they could for the emperor, to make him easy under their encroachments. I can further assure your Grace, before any proposals were sent here from France, and ever since, until within these few months, the Dutch have been endeavouring constantly, by private intrigues with that court, to undermine us, and put themselves at the head of a treaty of peace, which is a truth that perhaps the world may soon be informed in, with several others that are little known. Besides, my Lord, I doubt whether you have sufficiently reflected on the condition of this kingdom, and the possibility of pursuing the war at that ruinous rate. This argument is not the weaker for being often urged. Besides, France is likely to have a long minority; or, if not, perhaps to be engaged in a civil war. And I do not find that, in public affairs, human wisdom is able to make provisions for futurity, which are not liable to a thousand accidents. We have done all we can; and, for the rest, *curent posteri.*

Sir William Temple's memoirs which you mentioned, is his first part, and was published twenty years ago; it is chiefly of the treaty of Nimeguen, and was so well known, that I could hardly think your Grace hath not seen it.

I am in some doubt whether a fall from a horse be suitable to the dignity of an Archbishop. It is one of the chief advantages in a great station, that one is exempt from common accidents of that kind. The late King * indeed got a fall, but his Majesty was a fox-hunter. I question whether you can plead any precedent to excuse you; and therefore I hope you will commit no more such errors:

* King William III. who died by a fall from his horse.

And

And in the mean time, I heartily congratulate with your Grace, that I can rally you upon this accident.

I am in some fear that our peace will hardly be concluded in several weeks, by reason of a certain incident that could not be foreseen; neither can I tell whether the parliament will sit before the conclusion of the peace; because some persons differ in their politics about the matter. If others were no wiser than I, your session should not be deferred upon that account.

I am, with the greatest respect,

Your Grace's

Most dutiful,

And humble servant,

LETTER XIX.

London, March 28, 1713.

My Lord,

Although your humour of delaying, which is a good deal in fashion, might serve me for authority and example in not sooner acknowledging your Grace's letter, I shall not make that use of it, but naturally tell you that the public delay hath been the cause of mine. We have lived almost these two months past, by the week, expecting that part would meet, and the Queen tell them that the peace was signed. But unforeseen difficulties have arisen, partly by some mistakes in our plenipotentiaries, as well as those of France, too long to trouble your Grace with, since we never reckon all will be at an end; and the Queen hath sent new powers to Utretcht, which her ministers there

there must obey, I think, or be left without excuse. The peace will be signed with France, Holland, the Emperor, Savoy, Portugal, and England; but Spain hath yet no minister at Utretcht, the Dutch making difficulties about the Duke d'Ossun's passports; but the Marquis de Montelion will soon begin his journey, at least he tells me so. However, it is of no great moment whether Spain cometh in now, or a month hence, and the parliament will be satisfied with the rest. People here have grumbled at those prorogations until they are weary; but they are not very convenient, considering how many funds are out, and how late it is in the year. They think of taking off two shillings in the pound from the land-tax; which I always argued earnestly against: But the court hath a mind to humour the country-gentlemen, and the thing is popular enough; but then we must borrow upon new funds, which it will be of the last difficulty to invent or to raise. The other party are employed in spreading a report most industriously, that the Lord Treasurer intends, after the peace, to declare for the Whigs. They have spread it in Scotland to prepare people for the next election; and Mr. Annesly told me the other day at my Lord Steward's, that he had heard I writ the same to my friends in Ireland; which, as it is wholely without ground, so the fact is what I never had the least belief of, although his Lordship is somewhat of your Grace's mind, in not refusing to converse with his greatest enemies; and therefore he is censured, as you say you are, upon the same account. And to those who charge him with it, (as some are free enough to do it), he only says his friends ought to trust him; and I have some reason to believe, that after a peace, the direct contrary will appear. For my own part, I entirely agree with your Grace, that a free man ought not to confine his converse to any one party: Neither would I do

so,

ſo, if I were free; but I am not, and perhaps much leſs is a great miniſter in ſuch a juncture as this. Among many qualities I have obſerved in the Treaſurer, there is one which is ſomething ſingular, that he will be under an imputation, how wrong ſoever, without the pains of clearing himſelf to his neareſt friends, which is owing to great integrity, great courage, or great contempt of cenſure; I know he hath abundance of the two laſt, and I believe he has the firſt.

Your Grace's obſervations on the French dexterity in negotiation, as well as their ill faith, are certainly right; but let both be as great as poſſible, we muſt treat with them one time or other; and if miniſters will not be upon their guard againſt ſuch notorious managers, they are altogether inexcuſable. But I do aſſure your Grace, that as it hath fallen in my way to know more of the ſteps of this whole treaty, than perhaps any one man beſides; I cannot ſee that any thing in the power of human prudence, under many difficult conjunctures, hath been omitted. We have been forced to conceal the beſt ſide, which, I agree, hath been unfortunate and unpopular; but you will pleaſe to conſider, that this way of every ſubject interpoſing their ſentiments upon the management of foreign negotiations is a very new thing among us, and the ſuffering it hath been thought, in the opinion of wiſe men, too great a ſtrain upon the prerogative; eſpecially giving a detail of particulars, which, in the variety of events, cannot be aſcertained during the courſe of a treaty.—I could eaſily anſwer the objection of your Grace's friends in relation to the Dutch, and why they made thoſe difficulties at the Hague and Gertruydenberg. And when the whole ſtory of theſe two laſt intriguing years comes to be publiſhed, the world will have other notions of our proceedings. This, perhaps, will not be long untold, and might already have

been, if other people had been no wiſer than I. After all, my Lord, I grant that, from a diſtant view of things, abundance of objections may be raiſed againſt many parts of our conduct, But the difficulties which gave room to theſe objections are not yet ſeen, and perhaps ſome of them will never appear, neither may it be convenient they ſhould. If in the end it appears, that we have made a good bargain for you, we hope you will take it without entering too nicely into the circumſtances. I will not undertake to defend our proceedings againſt any man who will not allow this poſtulatum, that it was impoſſible to carry on the war any longer; which whoever denies, either hath not examined the ſtate of the nation with reſpect to its debts, or denies it from the ſpirit of party. When a friend of mine objected this to Lord Nottingham, he freely confeſſed it was a thing he had never conſidered. But, however, he would be againſt any peace without Spain; and why? becauſe he was not privy ſeal. But then, why doth he vote with the Whigs in every thing elſe, although peace hath no concern? becauſe he was not privy ſeal. I hope, my Lord, we ſhall in time unriddle you many a dark problem, and let you * ſee that faction, rage, rebellion, revenge, and ambition were deeply rooted in the hearts of thoſe who have been the great obſtructors of the Queen's meaſures, and of the kingdom's happineſs; and, if I am not miſtaken, ſuch a ſcene may open, as will leave the preſent age and poſterity little room to doubt who were the real friends and real enemies of their country. At the ſame time I know nothing is ſo raſh as predicting upon the events of public councils, and I ſee many

* See an account of the peace of Utrecht, in the hiſtory of the four laſt years of Q. Anne.

many accidents very poſſible to happen, which may ſoon defeat all my wiſe conjectures.

I am, my Lord,
Your Grce's
Moſt dutiful and
Moſt obedient humble ſervant.

LETTER XX.

London, April 30. 1713.

My Lord,

I HAD the honour of your Grace's letter of the 14th, which at preſent I cannot anſwer particularly: I ſend this to welcome your Grace to the Bath, where we conclude you are now arrived; and I hope the deſign of your journey is more for prevention than cure. I ſuppoſe your Grace hath heard that the Queen hath made Dr. Sterne Biſhop of Dromore, and that I am to ſucceed him in his deanry. Dr. Parnell *, who is now in town, writ laſt poſt to your Grace, to deſire the favour of you, that he may have my ſmall prebend: He thinketh it will be ſome advantage to come into the chapter, where it may poſſibly be in my power to ſerve him in a way agreeable to him, although in no degree equal to his merits; by which he hath diſtinguiſhed himſelf ſo much, that he is in great eſteem with the miniſtry, and others of the moſt

* A very eminent poet. Two volumes of whoſe poems are publiſhed, the firſt by Mr. Pope. in the year 1721, dedicated to Robert Harley, Earl of Oxford and Mortimer. The other was printed in Dublin in the year 1758, with the following title; "The Poſthumous Works of Dr. Thomas Parnell, late of "Clougher; containing poems moral and divine; and on other various ſubjects."

Dignum laude virum Muſa vetat mori. Hor.

valuable persons in this town. He hath been many years under your Grace's direction, and hath very good title to your favour: So that I believe it will be unnecessary to add how much I should be obliged to your Grace's compliance in this matter: And I flatter myself that his being agreeable to me will be no disadvantage to him in your Grace's opinion.

I am, with the greatest respect,
My Lord,
Your Grace's most dutiful, and
Most humble servant,
JON. SWIFT.

LETTER XXI.

London, May 23. 1713.

My Lord,

I HAD the honour of a letter from your Grace, the 18th instant, from Chester. I was confidently told about three weeks ago, that your Grace was expected every day at the Bath; and you will find a letter there as old as that, with a requisition in favour of Dr. Parnell, who, by his own merit, is in the esteem of the chief ministers here. I am very sensible, that the loss your Grace hath suffered in the removal of Dr. Sterne will never be made up by me, upon a great many accounts; however, I shall not yield to him in respect and veneration for your Grace's character and person; and I return you my most grateful acknowledgments for the offer you make me of your favour and protection. I think to set out for Ireland on Monday seven-night, to be there before the term endeth; for so they advise me, because the long vacation follows, in which I cannot take the oaths, unless

unleſs at a quarter-ſeſſions, and I had better have two chances than one. This will hinder me from paying my reſpects to your Grace at the Bath; and indeed my own health would be better, I believe, if I could paſs a few weeks there: but my remedy ſhall be riding, and a ſea voyage. I have been inquiring, and am told your Grace's cauſe will hardly come on this ſeſſion; but indeed I have been ſo much out of order for theſe ten days paſt, that I have been able to do nothing.

As to the ſpire * to be erected on St. Patrick's ſteeple, I am apt to think it will coſt more than is imagined; and I am confident that no bricks made in that part of Ireland, will bear being expoſed ſo much to the air: however, I ſhall inquire among ſome architects here.

I hope your Grace will find a return of your health in the place where you are. I humbly beg your bleſſing, and remain, with great reſpect,

My Lord,
Your Grace's
Moſt dutiful
And moſt humble ſervant,
JON. SWIFT.

LETTER XXII.

Trim, July 16, 1713.

My Lord,

I HAVE been about five weeks in this kingdom, but ſo extremely ill with the return of an old diſorder in my head, that I was not able to write

* Dr. Sterne, (predeceſſor to Dr. Swift, as Dean of St. Patrick's cathedral, Dublin) afterwards Biſhop of Dromore, from whence he was tranſlated to the ſee of Clogher, left a ſum of money to erect a ſpire on the top of that ſteeple, which was built a few

to your Grace. I have been the greateſt part of that time at my country-pariſh, riding every day for my health, I can tell your Grace nothing from Dublin, having ſpent the days I was there between buſineſs and phyſic, and paid no viſits nor received any but one day; and I reckon it no great loſs, for I hear they are all party mad; and it is one felicity of being among willows, that one is not troubled with faction. I hope you have as little of it at the Bath; for I cannot fancy it doth well with waters. If your Grace goeth to London from the Bath, I believe I may have the honour of waiting on you, although I ſhall do all in my power to ſave the trouble of ſuch a journey, which neither my fortune nor my health will very well bear. I hope you feel the good effects of the place you are in, and I pray God continue your life for the good of the church.

The other day Mr. Thaker, prebendary of Sagard and vicar of Rathcool, died; and it would be a great mark of goodneſs in your Grace, as well as a perſonal favour to me, if you would pleaſe to diſpoſe of his livings in favour of Mr. Thomas Warburton, who hath been many years my aſſiſtant in the cure of Laracor, hath behaved himſelf altogether unblameably, and is a gentleman of very good learning and ſenſe. If I knew any one more deſerving I would not recommend him; neither would I do it however, becauſe I know your Grace hath a great many dependents; but that it will be a great uſe to me to have a vicar in one of my rectories, and upon my deanry in whom I can confide. I am told the livings amount to an hundred and twenty pounds a year at moſt; and it may probably happen in my way to be able to oblige

years after his Lordſhip's death. It is an octagon of many feet high, built of white hard mountain ſtone, with a gilt ball at the top of it, which may be ſeen at the diſtance of many miles.

ſome

some friend of your's in a greater matter, which I shall very readily do.

I am, with the greatest respect,
My Lord, your Grace's
Most obedient, and
Most humble servant,
JON. SWIFT.

LETTER XXIII.

London, October 20, 1713.

My Lord,

THE opportunity I had of a ship was so sudden, that I had not time to receive your Grace's last commands, or pay my respects, which it was my duty and inclination to do; and as for writing, I have always told your Grace, that I could not set about it with a good conscience, until I were provided with matter enough for your trouble of reading. We are outwardly pretty quiet during this interval of parliament; but I will not answer what seeds are sowing to make the next spring produce better fruit. There are several reasons impossible for me to tell at this distance, why I shall not be so good a correspondent as I have formerly been, but may probably serve to entertain you a year or two hence: for the fashion of this world passeth away; and there is nothing of so little consequence as the greatest court secrets when once the scene is changed. I said to somebody when I was last in Ireland, who talked to me of the advantage and felicity I had in the familiarity of great ministers, that it was well enough while it continued a vanity; but as soon as it ceases to be a vanity, it began to be a vexation of spirit. I have some thoughts of passing this winter at the Bath, because my health requireth it, and because I shall then be at a pretty equal distance from the factions on both sides the water; for it is not impossible your Grace may have a warm winter.

I have

I have had some letters, particularly from Dr. Synge, and Mr. Archdeacon Walls, about my being prolocutor. I have this post writ my thoughts upon that subject to Mr. Walls, and to save you the trouble, have desired him to communicate them to your Grace. Our elections for the city still continue: I was this afternoon at Guildhall. I find three of the old members, and Withers, who is the lowest, telleth me, he doth not despair of carrying it for himself. There is abundance of artifice, (to give it the softest word) used on both sides.

I came yesterday from Windsor, where I saw the Queen in very good health, which she findeth there more than any where else, and I believe will not remove until December. I believe my Lord Lieutenant * will be landed before this letter cometh to your hands: he is the finest gentleman we have, and of an excellent understanding and capacity for business: if I were with your Grace I would say more, but leave it to your own sagacity.

I will only venture to say one thing relating to Ireland, because I believe it will be of use that your Grace should know it. If your house of commons should run into any violences disagreeable to us here, it will be of the worst consequences imaginable to that kingdom; for I know no maxim more strongly maintained at present in our court, than that her Majesty ought to exert her power to the utmost upon any uneasinesses given on your side to herself or her servants: neither can I answer that even the legislative power here may not take cognizance of any thing that may pass among you in opposition to the persons and principles that are now favoured by the Queen. Perhaps I am gone too far, and therefore shall end, without any ceremony. Your Grace's, *&c.*

* Charles Talbot, Duke of Shrewsbury, Earl of Waterford and Wexford.

Direct

Direct to me under cover to Erasmus Lewis, Esq; at Mr. Secretary Bromley's office at Whitehall.

LETTER XXIV.

London, Sept. 31, 1713.

My Lord,

YOUR Grace's letter which I received but last post is of an earlier date than what have since arrived. We have received the addresses for removing the Chancellor *, and the counter addresses from the Lords and convocation; and you will know before this reacheth you, our sentiments of them here. I am at a loss what to say in this whole affair. When I writ to you before, I dropt a word on purpose for you to take notice of, that our court seemed resolved to be very firm in their resolutions about Ireland. I think it impossible for the two kingdoms to proceed long upon a different scheme of politics. The controversy with the city I am not master of; it took its rise before I ever concerned myself in the affairs of Ireland, further than to be an instrument of doing some services to the kingdom, for which I have been ill requited. But, my Lord, the question with us here is, whether there was a necessity that the other party should be a majority? There was put into my hands a list of your house of commons by some who know the kingdom well: I desired they would (as they often do here) set a mark on the names of those who would be for the ministry, who I found amounted to one hundred and forty three, which I think comes within an equality: twenty

* Sir Constantine Phipps, Lord High Chancellor of Ireland.

names

names beſides they could not determine upon: ſo that ſuppoſe eight to be of the ſame ſide, there would be a majority by one: but beſides we reckon, that the firſt number 143, would eaſily riſe to a great majority, by the influence of the government if that had been thought fit. This is a demonſtration to us; for the government there hath more influence than the court here; and yet our court carried it for many years againſt a natural majority, and a much greater one. I ſhall not examine the reaſons among you for proceeding otherwiſe; but your Grace will find that we are determined upon the concluſion, which is, that Ireland muſt proceed on the ſame foot with England. I am of opinion, my Lord, that nothing could do more hurt to the Whig party in both kingdoms, than their manner of proceeding in your houſe of commons. It will confirm the crown and miniſtry that there can be no ſafety, while thoſe people are able to give diſturbance; and indeed the effects it hath already produced here are hardly to be believed: neither do we here think it worth our while to be oppoſed and encourage our enemies only for 70,000 l. a-year; to ſupply which it may not be hard to find other expedients; and when there ſhall be occaſion for a parliament, we are confident, a new one may be called with a majority of men in the intereſt of the Queen and church; for when the preſent majority pretends to regard either, we look upon ſuch profeſſions to ſignify no more than if they were penned by my Lord Wharton, or Mr. Moleſworth †. I have ſuffered very much for my tenderneſs to ſome perſons of that party, which I ſtill preſerve; but I believe it will not be long in my power to ſerve thoſe who may want it. It would be

* Created Lord Viſcount Moleſworth by King GEORGE I.

endleſs

endleſs to recount to your Grace the reproaches that have been made me on account of your neighbour.

It is but true, my Lord, we do not care to be troubled with the affairs of Ireland: but there being no war, nor meeting of parliament, we have leiſure at preſent: beſides, we look on ourſelves as touched in the tendereſt part. We know this Whig party are preparing to attack us next ſeſſions, and their prevailing in Ireland would, we think, be a great encouragement to them here: beſides, our remiſſneſs would diſhearten our friends, and make them think we acted a trimming game: there are ſome things which we much wonder at, as they are repreſented: the addreſs for removing the Chancellor is grounded upon two facts; in the former of which he was only concerned with ſeveral others. The criminal was poor and penitent; and a *noli proſequi* was no illegal thing. As to Moore's buſineſs, the Chancellor's ſpeech on that occaſion hath been tranſmitted hither, and ſeemeth to clear him from the imputation of prejudging. Another thing we wonder at is, to find the commons in their votes approve the ſending for the guards by whom a man was killed. Such a thing, they ſay, would look monſtrous in England.

Your Grace ſeemeth to think they would not break on money-matters; but we are taught another opinion, that they will not paſs the great bill until they have ſatisfaction about the Chancellor; and what the conſequence of that will be I ſuppoſe you may gueſs from what you know by this time.

My Lord, we can judge no otherwiſe here, than by the repreſentations made to us. I ſincerely look upon your Grace to be maſter of as much wiſdom and ſagacity as any perſon I have known, and from my particular reſpect to you and your abilities ſhall never preſume to cenſure your proceedings, until I am fully appriſed of the matter. Your Grace is looked upon here as altogether in the

the other party, which I do not allow when it is ſaid to me. I conceive you to follow the dictates of your reaſon and conſcience; and whoever does that will, in public management, often differ as well from one ſide as another.

As to myſelf I take Ireland to be the worſt place to be in while the parliament ſits, and probably I may think the ſame of England in a month or two. I have few obligations (further than perſonal friendſhip and civilities) to any party: I have nothing to aſk for but a little money to pay my debts, which I doubt they never will give me; and wanting wiſdom to judge better. I follow thoſe who, I think, are moſt for preſerving the conſtitution in church and ſtate, without examining whether they do ſo from a principle of virtue or of intereſt.

LETTER XXV.

Dublin, Nov. 13, 1716.

My Lord,

THE reaſon I never gave your Grace the trouble of a letter was, becauſe it could only be a trouble without either entertainment or uſe; for I am ſo much out even of this little world, that I know not the commoneſt occurrences in it; neither do I now write to your Grace upon any ſort of buſineſs, for I have nothing to aſk but your bleſſing and favourable thoughts; only I conceived it ought not to be ſaid, that your Grace was ſeveral months abſent in England, without one letter from the Dean to pay his reſpects. My ſchemes are all circumſcribed by the cathedral, and the liberties about it, where nothing of moment hath happened ſince your Grace left it, except the election of Mr. Chamberlain to St. Nicholas, which paſſed quietly while I was abſent in the country. I am purchaſing a glebe by the help of truſtees, for the vicarage of Laracor; and I had vanity enough to deſire it might be expreſſed by a clauſe

clauſe in the deeds as one conſideration, that I had been inſtrumental in procuring the firſt-fruits; which was accordingly inſerted; but hints were given it would not paſs. The then Biſhops of Offory and Killalloo had, as I am told, a ſum of money for their labour in that affair, who, upon my arrival at London, to negociate it, were one of them gone to Bath, and the other to Ireland: But it ſeemeth more reaſonable to give Biſhops money for doing nothing, than a private clergyman thanks for ſucceeding where Biſhops have failed. I am only ſorry I was not a Biſhop that I might at leaſt have got money. The Tory clergy here ſeem ready for converſion, provoked by a parcel of obſcure zealots in London, who, as we hear, are ſetting up a new church of England by themſelves. By our intelligence it ſeemeth to be a complication of as much folly, madneſs, hypocriſy, and miſtake, as ever was offered to the world. If it be underſtood ſo on your ſide, I cannot but think there would be a great opportunity of regarding the body of the clergy to the intereſt of the court; who, if they were perſuaded by a few good words to throw off their fears, could never think of the Pretender without horror, under whom it is obvious that thoſe refiners would have the greateſt credit, and conſequently every thing be null ſince the time of the revolution, and more havock made in a few months than the moſt deſponding among the Tories can juſtly apprehend from the preſent management in as many years. Theſe at leaſt are, as I am told, the thoughts and reaſonings of the high-church people among us: But whether a court, in the midſt of ſtrength and ſecurity, will conceive it worth their while to cultivate the diſpoſitions of people in the duſt, is out of my reach.

The Biſhop of Dromore hath never been in

town ſince he went to his dioceſe, nor doth he ſay any thing of coming up. He is in good health.

I was told a week or two ago, a confuſed ſtory of the anatomy lecturer at the college turned out by the Provoſt *, and another put in his place. I know not the particulars, but am aſſured he is blamed for it both by the Prince and your Grace. I take the Provoſt to be a very honeſt gentleman, perfectly good-natured, and the leaſt inclined to ſpeak ill of others of almoſt any perſon I have known. He hath very good intentions, but the defect ſeemeth to be, that his views are ſhort, various, and ſudden; and I have reaſon to think, he hardly ever maketh uſe of any other counſellor than himſelf. I talked to him of this matter ſince it was done, and I think his anſwers ſatisfied me; but I am an ill retainer of facts wherein I have no concern; my humble opinion is, that it would be much to his own eaſe, and of theirs who diſlike him, if he were put into another ſtation; and if you will not afford him a biſhopric, that you will let him ſucceed ſome rich country-dean. I dare be confident that the Provoſt had no other end in changing that lecturer, than a deſign of improving anatomy as far as he could; for he would never have made ſuch a ſtep as chuſing the Prince † Chancellor, but from a reſolution of keeping as fair as he poſſible could with the preſent powers, in regard both to his eaſe and his intereſt; and in hopes of changing a poſt, wherein, to ſay the truth, he hath been uſed by judges and governors like any dog, and hath ſuffered more by it in his health and honour than I, with his patrimonial eſtate, would think it were worth. Here hath been one Whittingham, in an ordination ſermon, calling the clergy a thouſand dumb dogs, and treating Epiſcopacy as bad as

* Rev. Dr. Pratt, afterwards Dean of Down.
† George Prince of Wales, afterwards King George II.

Boyſe

Boyſe *; yet no notice at all ſhall be taken of this, unleſs to his advantage upon the next vacant biſhopric, and wagers are laid already, whether he or one Monk will be the man. But I forgot myſelf, and therefore ſhall only add, that I am, with the greateſt reſpect and truth,

My Lord,

Your Grace's moſt dutiful, and

Moſt humble ſervant,

JON. SWIFT.

LETTER XXVI.

Trim, Dec. 22, 1716.

My Lord,

I Have been here ſome days to finiſh the purchaſe of a glebe for my country-pariſh. I have prevailed on a gentleman to alienate twenty acres for 200 l. to be had from the truſtees of the firſt-fruits. He then ſets me twenty-three acres more for 999 years. Upon theſe laſt twenty acres, I am, by agreement, to lay out the ſaid 200 l. in building, and to give the gentleman immediately 55 l. out of my own pocket, and to pay him 14 l. *per annum* for ever, which is near the value of the whole forty acres; theſe laſt twenty acres, after I have built and improved, I deſign to leave my ſucceſſors; who will then have forty acres of good glebe, with houſe, gardens, *&c.* for 14 l. *per annum*. I reckon to lay out of my own money about 250 l. and ſo to be an humble imitator of your Grace, *longo intervallo*. This expedient was a project of

* An eminent diſſenting teacher, miniſter of Woodſtreet meeting houſe in Dublin, who wrote ſeveral tracts in favour of diſſenters.

Dr. Raymond, minister of this town, to deal with a Jew who would not lessen his rent roll to save all the churches in Christendom; Dr. Coghill, and every body else, approves the thing, since it is a good bargain to the church, a better to the gentleman, and only a bad one to myself; and I hope your Grace will have the same thoughts.

Since I came down here, I received the honour of a large, and therefore, an agreeable letter from your Grace of November 22. I have reason to think myself hardly dealt with by those of the side in power who will not think I deserve any place in your good thoughts; when they cannot but know, that while I was near the late ministry, I was a common advocate for those they call the Whigs, to a degree, that a certain great minister told me, I had always a Whig in my sleeve; neither did I ever fail to interpose in any case of merit or compassion, by which means several persons in England, and some in this kingdom, kept their employments: For I cannot remember my Lord Oxford ever refused me a request of that kind. And for the rest, your Grace may very well remember, that I had the honour of corresponding with you during the whole period, with some degree of confidence. Because I know your Grace had wished the same things, but differed only in opinion about the hands that should affect them; it was on account of this conduct, that certain warm creatures of this kingdom, then in London, and not unknown to your Grace, had the assurance to give me broad hints that I was providing against a change; and I observe those very men are now the most careful of all others to creep as far as they can out of harm's way.

The system of new zealots, which your Grace extracted, must be very suitable to my principles, who was always a Whig in politics. I have been told, that upon the death of the last non-juring Bishop, Dod-

well

well and his followers thought the ſchiſm at an end. My notion was, that theſe people begun to ſet up again upon deſpair of their cauſe, by the rebellion * being brought to an end, elſe their politics are, if poſſible, worſe than their divinity. Upon the whole, it is clear that the game is intirely in the hands of the King and his miniſters, and I am extremely glad of your Grace's opinion, that it will be played as it ought: Or, if we muſt ſuffer for a name, however, I had rather be devoured by a lion than a rat.

That maxim of the injuring perſon never forgiving the perſon injured, is, I believe, true in particular, but not of communities. I cannot but ſuppoſe that the clergy thought there were ſome hardſhips and grounds for fears, otherwiſe they muſt be very wicked, or very mad; to ſay more would be to enter into diſpute upon a party-ſubject: A dog or a horſe knoweth when he is kindly treated; and beſides a wiſe adminiſtration will endeavour to remove the vain, as well as the real fears of thoſe they govern.

I ſaw the provoſt yeſterday in this neighbourhood, and had ſome little talk with him upon the occaſion of the Biſhop of Killalla's death; I believe he would accept of the deanry of Derry if Dr. Bolton the Dean ſhould be promoted; but I ſaid nothing of it to him; I believe he hath wrote to Mr. Molineux †, I find, ſince he cannot be truſted with a biſhopric, that he deſires to leave his ſtation with as good a grace as he can; and that it may not be thought that what he ſhall get is only to get rid of him. I ſaid in general, that ſuch a circumſtance, as things ſtood, was hardly

* The rebellion in Scotland, in the year 1715, in favour of the Pretender.

† Samuel Molineaux, Eſq; a gentleman of great abilities and large property in Ireland, ſecretary to the Prince of Wales, Chancellor of the univerſity of Dublin.

worth the quiet of a man's whole life, and so we parted, only with telling him I intended to write to your Grace in answer to a letter I had from you.

LETTER XXVII.

London, March 9, 1716-17.

My Lord,

I Had yesterday the honour of a letter from your Grace, wherein you first mention Mr. Duncan's accident, who, as it falls out, is quite recovered, and they say is since better of his asthma: I believe whenever he dieth, I shall be in some difficulties, although I am wholly indifferent who may succeed him, provided he may be a deserving person; unless I might say, that my inclinations are a little turned to oblige Mr. Dopping * on account of his brother, for whom I have always had a very great esteem. It will be impossible for me to carry any point against that great majority of the chapter, who are sure to oppose me whenever party interferes; and in those cases, I shall be very ready to change my nomination, only chusing those I least dislike among such as they will consent to; wherein I hope I shall have your Grace's approbation.

About a week ago, I wrote to your Grace in relation to the provost †. My Lord Bishop of Dromore, Dr. Coghill, and I, were yesterday using our rhetoric to no purpose.—The topic he perpetually adheres to, is, that the court offers him a deanry; because they look upon him as a man they cannot trust, which, he says, affecteth his reputa-

* Dr. Anthony Dopping, afterwards Bishop of Ossory.
† Dr. Pratt.

tion.

tion. That he profeſſeth to be as true to the preſent King, as any perſon in employment: That he hath always ſhewn himſelf ſo: That he was ſacrificed by the Tories in the late reign, on account of the diſpute in the college and other matters: That he publicly argues and appears againſt the ſame party now upon all occaſions; and expecteth as little favour from them, if ever they ſhould come into power, as any man now in employment. As to any hints dropped to him, of any danger or uneaſineſs from parliament or viſitation, he declareth himſelf perfectly ſafe and eaſy; and if it might not affect the ſociety, he ſhould be glad of ſuch inquiries, in order to vindicate himſelf: That he ſhould like the deanry of Down full as well, and perhaps better than the biſhopric of Dromore, provided the deanry was given him in ſuch a manner, and with ſome mark of favour or approbation, that the world would not think he was driven into it as a man whom the King could not truſt; and if any ſuch method could be thought on, he would readily accept it. That he is very ſenſible he ſhould be much happier in the other ſtation, and much richer, and, which weighs with him more, that it would be much for the preſent intereſt of the college to be under another head: But that the ſenſe of his own loſs of credit prevails with him above all conſiderations; and that he hopeth in ſome time to convince the world, and the court too, that he hath been altogether miſrepreſented.

This is the ſum of his reaſoning, by all I could gather after ſeveral converſations with him both alone and with ſome of his beſt friends, who all differ from him, as he allows moſt of his acquaintance do. I am no judge of what conſequence his removal may be to the ſervice of the college, or of any favours to be ſhown it. But I believe it would be no difficult matter to find a temper in this affair:

fair: For inſtance, (I ſpeak purely my own thoughts), if the Prince would graciouſly pleaſe to ſend a favourable meſſage by his ſecretary to offer him the deanry, in ſuch a manner as might anſwer the provoſt's difficulty, I cannot but think your Grace might bring ſuch a thing about: But that I humbly leave to your Grace.

My Lord Biſhop of Dromore received letters yeſterday from your Grace, and the Biſhop of Derry, with an account of his ſucceeding to Clogher, of which I am ſure all parties will be exceeding glad.

I wiſh your Grace a good journey to the Bath, and a firm eſtabliſhment of your health there.

I am, with the greateſt reſpect,

My Lord,

Your Grace's

Moſt dutiful, and

Moſt humble ſervant,

J. SWIFT.

Not knowing but your Grace might be gone to the Bath, I have mentioned ſomething of the Provoſt's affairs in a letter this poſt to my Lord Biſhop of Derry.

LETTER XXVIII.

Dublin, March 22, 1717.

My Lord,

YOUR Grace's letter was a long time before it reached me; for I was ſeveral weeks in the country diſpatching the affair of the glebe, which, however,

however, is not yet quite finiſhed. Your Grace doth rightly conceive the nature of my purchaſe, and that I am likely to be 200 l. poorer for it, only I ſhall endeavour to loſe by degrees, which is all I have for it. I ſhall endeavour, as much as I can, to prevent the evil you foreſee of my ſucceſſors neglecting my improvements, and letting them all go to ruin. I ſhall take the beſt advice I can, and leave them to be fools as well as knaves if they do ſo: For I ſhall make ſo many plantations and hedges, that the land will let for double the value; and after all, I muſt leave ſomething to fortune.

As to what your Grace mentions of a practice in the late reign, of engaging people to come into the Queen's meaſures, I have a great deal to ſay on that ſubject, not worth troubling you with at preſent, further than that I am confident thoſe who pretend to ſay moſt of it, are conſcious their accuſation is wrong: But I never love myſelf ſo little as when I differ from your Grace; nor do I believe I ever ſhall do it, but where I am maſter of the fact, and your Grace hath it only by report.

I have been ſpeaking much to the Provoſt about the deanry of Derry, or whatever other employment under a biſhopric may be deſigned him upon theſe promotions. I find Dr. Coghill * hath been upon the ſame ſubject with him, but he is abſolutely poſitive to take nothing leſs at preſent; and his argument is, that whatever ſhall be given him now, beneath the ſtation his predeceſſors were called to, will be a mark of his lying under the diſpleaſure of the court, and that he is not to be truſted; whereas he looketh upon himſelf to have acted with principles as loyal to the preſent government, as any the King employs. He doth not ſeem to diſlike ei-

* Marmaduke Coghill, L. L. D. judge of the prerogative court, afterwards a Privy-Counſellor, Chancellor of the Exchequer, and a Commiſſioner of the revenue.

ther

ther the deanries of Derry or Down, but is perſuaded, it will reflect upon his reputation; and, unleſs it could be contrived that he might have ſome mark of favour and approbation along with ſuch a preferment, I believe your Grace may be aſſured he will not accept it. I only repeat what he ſays to me, and what I believe he will adhere to.

For my own part, who am not ſo refined, I gave my opinion that he ſhould take what was given him; but his other friends differ from me, and for ought I know, they may be in the right; and if the court thinketh it of conſequence, that the preſent Provoſt ſhould be removed, I am not ſure but a way may be found out of ſaving his credit, which is all he ſeemeth to require; although I am confident, that if he were a biſhop, the government might be very ſecure of him, ſince he ſeemeth wholely fallen out with the Tories, and the Tories with him; and I do not know any man, who in common converſation talketh with more zeal for the preſent eſtabliſhment, and againſt all oppoſers of it than he. The only thing he deſireth at preſent in his diſcourſing with me is, that no propoſal of a deanry ſhould be at all made to him, but that he may go on as he is, until further judgment ſhall be made of him by his future conduct.

I thought it proper to ſay thus much to your Grace, becauſe I did not know whether you and he perfectly underſtood each other.

I hear your Grace intends this ſpring for the Bath. I ſhall pray, for the good of the church, that you may then eſtabliſh your health.

I am, with the greateſt reſpect,
Your Grace's moſt dutiful,
And moſt humble ſervant,

J. SWIFT.

Among

Among other things the Provoſt argued, that Dr. Foſter was promoted to a biſhopric from being a fellow; and therefore he muſt conclude, that offering him a leſs preferment, is a mark of diſpleaſure, with which circumſtance he is determined not to leave his preſent ſtation.

LETTER XXIX.

Magherlyn, May 1. 1717.

My Lord,

YOUR Grace's letter of March 23. was brought to me at Trim, where I went a month ago to finiſh my leaſe and purchaſe for my country-pariſh. In ſome days after, I met my Lord Biſhop of Clogher at Drogheda by appointment; we went together to Clogher, where he was enthroned, and after three days came to this place, where his Lordſhip is ſettling every thing againſt the coming of the new Biſhop, who is expected here next week. My great buſineſs at Clogher was to ſeduce his Lordſhip to lay out 2000 l. in a new houſe, and for that end we rode about to find a ſituation. I know not whether I ſhall prevail, for he hath a hankering after making additions to the old one, which I will never conſent to, and had rather he would leave all to the generoſity of a ſucceſſor. My notion is, that when a Biſhop with good diſpoſitions happens to ariſe, it ſhould be every man's buſineſs to cultivate them. It is no ill age that produceth two ſuch; and, therefore, if I had credit with your Grace, and his Lordſhip, it ſhould be all employed in puſhing you both upon works of public good, without the leaſt mercy to your pains or your purſes. An expert tradeſmen makes a few of his beſt cuſtomers anſwer not only for

thoſe

thoſe whom he gets little or nothing by, but for all who die in his debt.

I will ſuppoſe your Grace hath heard of Mr. Duncan's death. I am ſure I have heard nothing of it by a great increaſe of diſintereſted correſpondents ever ſince. It is well I am at free coſt for board and lodging, elſe poſtage would have undone me. I have returned no anſwer to any, and ſhall be glad to proceed with your Grace's approbation, which is leſs a compliment, becauſe I believe my chapter are of opinion I can hardly proceed without it. I deſire only two things; firſt, that thoſe who call themſelves my friends may have no reaſon to reproach me; and the ſecond, that in the courſe of this matter I may have ſomething to diſpoſe of to ſome one I wiſh well to.

Some weeks before Mr. Duncan's death, his brother-in-law Mr. Lawſon, miniſter of Galtrim, went for England by Mr. Duncan's conſent, to apply for an adjoining living, called Kilmore, in Duncan's poſſeſſion, and now in the crown by his death. I know not his ſucceſs, but heartily wiſh. if it be intended for him, that the matter might take another turn. That Mr. Warren, who is landord of Galtrim, might have that living, and Kilmore adjoining, both not 150 l. and Mr. Lawſon to go down to Mr. Warren's living, in Clogher dioceſe, worth about 200 l. But this is all at random, becauſe I know not whether Kilmore may not be already diſpoſed of, for I heard it is in your Grace's turn.

I heard lately from the Provoſt, who talked of being in the North in a month; but our Dublin account is, that they know not when the deanry is to be given him. I do not find any great joy in either party, on account of the perſon * who, it is ſup-

* Rev. Dr. Richard Baldwin, who died in September 1759.

poſed

poſed, will ſucceed him. The wrong cuſtom of making that poſt the next ſtep to a biſhopric, hath been, as your Grace ſays, of ill conſequence; and although, as you add, it gives them no rank, yet they think fit to take it, and make no ſcruple of preceding, on all occaſions, the beſt private cleryman in the kingdom, which is a trifle of great conſequence when a man's head is poſſeſſed with it.

I pray God preſerve your Grace for the good of the church and the learned world; and for the happineſs of thoſe whom you are pleaſed to honour with your friendſhip, favour, or protection. I beg your Grace's bleſſing, and remain, with the greateſt truth and reſpect,

My Lord,
Your Grace's
Moſt dutiful,
And moſt humble ſervant,
JON. SWIFT.

LETTER XXX.

Gallſtown, near Kinnegad, Sept. 28. 1721.

My Lord,

I HAD the honour of your Grace's letter the firſt inſtant; and although I thought it my duty to be the laſt writer in correſponding with your Grace, yet I know you are ſo punctual, that if I ſhould write ſooner, it would only be the occaſion of giving you a new trouble before it ought, in conſcience, to be put upon you. Beſides, I was in ſome pain that your letter of Sept. 1. was not the firſt you had writ, becauſe about ten days after a friend ſent me word that your Grace ſaid you had writ to me ſix weeks before, and had no anſwer; whereas

I can assure your Grace, that I received but one from you, nor had I reason to expect it, having not done myself the honour to write to you before. I will tell you the secret of dating my letter; I was in fear left the post should be gone, and so left a blank, and wisely huddled it up without thinking of the date; but we country gentlemen are frequently guilty of greater blunders; and in that article I grow more perfect every day.

I believe you seriously, that you will take care of your health to prevent a successor; that is to say, I believe you tell truth in jest; for I know it is not the value of that life makes you desire to live, and am afraid the world is much of your mind; for it is out of regard to the public, or some of themselves, more than upon your own account, that they wish your continuance amongst us.

It seems you are a greater favourite of the Lieutenant's * than you care to own, for we hear that he killed but two bucks, and sent you a present of one.

I hear you are like to be the sole opposer of the bank †, and you will certainly miscarry, because it would prove a most perfidious thing. Bankrupts are always for setting up banks; how then can you think a bank will fail of a majority in both houses!

You are very perverse, my Lord, in misinterpeting the ladies favour, as if you must die to obtain it; I assure you it is directly contrary, and if you die, you will lose their favour for ever; I am commanded to tell you so; and, therefore, at the peril of your life, and of their good graces, look to your health.

* Charles Duke of Grafton.

† At this time there was a scheme for a national bank, which was rejected by parliament.

I hear

I hear the Bishop of Bangor ‡, despairing of doing any good with you, hath taken up with Hereford. I am a plain man, and would be glad at any time to see fifty such bishops hanged, if I could thereby have saved the life of his predecessor, for whom I had a great esteem and friendship, I do not much approve the compliments made you by comparisons drawn from good and bad Emperors, because the interest falls short on both sides. If Julian had immediately succeeded Constantine, it would have been more to the purpose. Sir James of the Peak said to Bouchier, the gamester, *Sirrah, I shall look better than you, when I have been a month in my grave.* A great man in England was blaming me for despising somebody or other; I assured him I did not at all despise the man he mentioned, that I was not so liberal of my contempt, nor would bestow it where there was not some degree of merit. Upon this principal, I can see no proper ground of opposition between your Grace and that wretch of Bangor. I have read indeed, that a dog was once made King of Norway, but I forget who was his predecessor; and therefore am a loss for the other part of the comparison.

I am afraid the clatter of ladies tongues is no very good cure for a giddiness in the head. When your Grace (as you say) was young, as I am not, the ladies were better company, or you more easily pleased. I am perpetually reproaching them for their ignorance, affectation, impertinence, (but my paper will not hold all *) except Lady Betty Rochfort, your old acquaintance.

I own my head and your Grace's feet would be ill joined; but give me your head and take my feet, and match us in the kingdom if you can.

‡ Dr Benjamin Hoadly.

* ——— Quæ plurima menti
Fœminæ natura dedit.

My Lord, I row after health like a waterman, and ride after it like a poſtboy, and find ſome little ſucceſs; but *ſubeunt morbi, triſtiſque ſenectus.* I have a receipt to which you are a ſtranger; my Lord Oxford and Mr. Prior uſed to join with me in taking it; to whom I often ſaid, when we were two hours diverting ourſelves with trifles, *vive la bagatelle.* I am ſo deep among the workmen at Mr. Rochfort's canals and lakes, ſo dextrous at the oar, ſuch an alderman after the hare——

I am juſt now told from ſome news-papers, that one of the King's enemies, and my excellent friend Mr. Prior, is dead; I pray God deliver me from any ſuch trials. I am neither old nor philoſopher enough to be indifferent at ſo great a loſs; and, therefore, I abruptly conclude, but with the greateſt reſpect,

My Lord,
Your Grace's
Moſt dutiful, and
Obedient ſervant,
JON. SWIFT.

LETTER XXXI.

My LORD,

MR. Chetwood * intends to deliver in a petition to the government to day, and entreated me to ſpeak to your Grace before he delivered it, which not having an opportunity to do, I make bold to incloſe this letter, which your Grace may pleaſe to

* Knightly Chetwood, Eſq; who had very good pretenſions to an Engliſh peerage: for which he preſented ſeveral memorials, but to no purpoſe.

read;

read; and is the substance of what he desired me to say.

I am, with the greatest respect,
My Lord,
Your Grace's most dutiful,
Deanry-house, And most humble servant,
Feb. 22. 1722-3. J. SWIFT.

LETTER XXXII.

My Lord,

YOUR Grace will have recived, before this comes to your hands, an account of the Primate's death †, who died yesterday at twelve o' clock at noon. He had left off spitting for about ten days before, and the want of that is thought to have been the immediate cause of his death, although he eat heartily until the two last days. He hath left the Bishop of Kildare *, and his steward Mr. Morgan, his executors, who were both out of town; but I suppose are sent for. Some who formerly belonged to him think he has left 40,000 l. others report he died poor.

The vogue is, that your Grace will succeed him, if you please; but I am too great a stranger to your present situation at court to know what to judge. But if there were virtue enough, I could wish your Grace would accept the offer, if it should be made you. Because I would have your name left to posterity among the Primates; and, because entering into a new station, is entering after a sort on a new lease of life; and because it might be hoped, that your Grace would be advised with a-

† Dr. Lindsay, who was succeeded by Dr. Boulyer, Bishop of Bristol.

* Dr. Ellis.

bout a ſucceſſor; and becauſe that dioceſe would require your Grace's ability and ſpirit to reform it; and becauſe ——but I ſhould never be at an end if I were to number up the reaſons why I would have your Grace in the higheſt ſtations the crown can give you.

I found all the papers in the cabinet relating to Dr. Stephen's hoſpital, and, therefore, I brought them home to the deanry. I opened the cabinet in the preſence of Mr. Bouhereau †, and ſaw one paper, which proved a bank-note for 500 l. the greatneſs of the ſum ſtartled me, but I found it belonged to the ſame hoſpital; I was in pain becauſe workmen were in the room and about the houſe; I therefore went this morning to St. Sepulchre's, and in the preſence of Mrs. Green ‡, I took away the note, and have ſecured it in my cabinet, leaving her my receipt for it, and am very proud to find that a ſcrip under my hand will paſs for 500 l. I wiſh your Grace a good journey to the eſtabliſhment of your health, and am, with the greateſt reſpect,

My Lord,
Your Grace's
Moſt dutiful
And moſt humble ſervant,
JON. SWIFT.

Dublin,
July 14. 1724.

† A French Clergyman.
‡ The Archbiſhop's houſekeeper.

To the READER.

IN or about the year 1731, *Mr. Wogan, a gentlman of an antient and good family in Ireland, ſent a preſent of a caſk of Spaniſh Caſſala wine to the Dean, alſo a crimſon velvet bag, with gold and ſilk ſtrings, in which were incloſed a paraphraſe on the ſeven penitential Pſalms of David, and ſeveral original pieces in verſe and proſe, dedicated to the Rev. Dr. Swift, D. S. P. D. whom he never ſaw. This Mr. Wogan was a gentleman of great bravery and courage, and diſtinguiſhed himſelf in ſeveral battles and ſieges. He was appointed, by the Chevalier de St. George, in the year* 1718, *to take the Princeſs Sobieſki, (granddaughter of the famous James Sobieſki, King of Poland, who raiſed the ſiege of Vienna) to whom he was married by proxy in Poland, who, in her journey to Rome, was, by order of the Imperial Court, made a priſoner in Tyroll, and cloſely confined in the caſtle of Inſpruck for ſome time, when Mr. Wogan undertook to ſet her at liberty, and bring her ſafe to Rome, which he effectually performed, by bringing her through all the guards: for which dangerous and gallant ſervice, he was made a Roman Knight, which was an honour that was not conferred on a foreigner for many centuries before. This gentleman, ſoon after went into the ſervice of Spain, where he got a government and other military commands, and diſtinguiſhed himſelf in many engagements, being well known all over Europe by the name of Chevalier, or Sir Charles Wogan.*

The

The ANSWER of the Reverend Dr. JONATHAN SWIFT, Dean of St. Patrick's, Dublin, to the author Sir CHARLES WOGAN, an officer of diſtinction in the ſervice of the King of Spain.

SIR,

I Received your packet at leaſt two months ago, and took all this time not only to conſider it maturely myſelf, but to ſhew it to the few judicious friends I have in this kingdom. We all agreed that the writer was a ſcholar, a man of genius, and of honour. We gueſſed him to have been born in this country from ſome paſſages, but not from the ſtyle, which we are ſurpriſed to find ſo correct in an exile, a ſoldier, and a native of Ireland. The hiſtory of yourſelf, although part of it be employed in your praiſe and importance, we did not diſlike, becauſe your intention was to be wholely unknown, which circumſtance exempts you from any charge of vanity. However, although I am utterly ignorant of preſent perſons and things, I have made a ſhift, by talking in general with ſome perſons, to find out your name, your employments, and ſome of your actions, with the addition of ſuch a character, as would give full credit to more than you have ſaid (I mean of yourſelf) in the dedicatory epiſtle.

You will pardon a natural curioſity on this occaſion, eſpecially when I began with ſo little, that I did not ſo much as untie the ſtrings of the bag for five days after I received it, concluding it muſt have come from ſome Iriſh friar in Spain, filled with monaſtic ſpeculations, of which I have ſeen ſome in my life, little expecting a hiſtory, a dedication, a poetical tranſlation of the penitential pſalms, Latin poems, and the like, and all from a ſoldier. In theſe kingdoms you would be

be a moſt unfaſhionable military man, among troops where the leaſt pretenſion to learning or piety, or common morals, would endanger the owner to be caſhiered. Although I have no great regard for your trade, from the judgement I make of thoſe who profeſs it in theſe kingdoms, yet I cannot but highly eſteem thoſe gentleman of Ireland, who with all the diſadvantages of being exiles and ſtrangers, have been able to diſtinguiſh themſelves by their valour and conduct in ſo many parts of Europe, I think, above all other nations; which ought to make the Engliſh aſhamed of the reproaches they caſt on the ignorance, the dulneſs, and the want of courage in the Iriſh natives; thoſe defects, wherever they happen, ariſing only from the poverty and ſlavery they ſuffer from their inhuman neighbours, and the baſe corrupt ſpirits of too many of the chief gentry, &c. By ſuch events as theſe, the very Grecians are grown ſlaviſh, ignorant, and ſuperſtitious. I do aſſert that from ſeveral experiments I have made in travelling over both kingdoms, I have found the poor cottagers here, who could ſpeak our language, to have a much better natural taſte for good ſenſe, humour and raillery, than ever I obſerved among people of the like ſort in England. But the millions of oppreſſions they lie under, the tyranny of their landlords, the ridiculous zeal of their prieſts, and the general miſery of the whole nation, have been enough to damp the beſt ſpirits under the ſun. I return to your packet.

Two or three poetical friends of mine have read your poems with very good approbation, yet we all agree ſome corrections may be wanting, and at the ſame time we are at a loſs how to venture on ſuch a work. One gentleman of your own country, name, and family, who could do it beſt, is a little too lazy: but however ſomething ſhall be done and ſubmitted to you. I have been only

a man

of rhimes, and that upon trifles, never having written ſerious couplets in my life; yet never any without a moral view. However, as an admirer of Milton, I will read yours as a critic, and make objections, where I find any thing that ſhould be changed. Your directions about publiſhing the epiſtle and the poetry, will be a point of ſome difficulty. They cannot be printed here with the leaſt profit to the author's friend in diſtreſs. Dublin bookſellers have not the leaſt notion of paying for a copy. Sometimes things are printed here by ſubſcription, but they go on ſo heavily, that few or none make it turn to account. In London it is otherwiſe; but even there the authors muſt be in vogue, or, if not known, be diſcovered by the ſtyle, or the work muſt be ſome thing that hits the taſte of the public, or what is recommended by the preſiding men of genius.

When Milton firſt publiſhed his famous poem, the firſt edition was very long going off; few either read, liked, or underſtood it; and it gained ground merely by its merit. Nothing but an uncertain ſtate of my health (cauſed by a diſpoſition to giddineſs, which although leſs violent, is more conſtant) could have prevented my paſſing this ſummer into England to ſee my friends, who hourly have expected me: in that caſe I could have managed this affair myſelf, and would have readily conſented that my name ſhould have ſtood at length before your epiſtle; and by the caprice of the world, that circumſtance might have been of uſe to make the thing known; and conſequently better anſwer the charitable part of your deſign, by inciting people's curioſity. And in ſuch a caſe I would have writ a ſhort acknowledgment of your letter, and publiſhed it in the next page after your epiſtle; but giving you no name, nor confeſſing my conjecture of it. This ſcheme I am ſtill upon,

as,

as ſoon as my health permits me to return to England *.

As I am conjectured to have generally dealt in raillery and ſatire, both in proſe and verſe, if that conjecture be right, although ſuch an opinion hath been an abſolute bar to my riſing in the world; yet that very world muſt ſuppoſe, that I followed what I thought to be my talent, and charitable people will ſuppoſe I had a deſign to laugh the follies of mankind out of countenance; and as often to laſh the vices out of practice. And then it will be natural to conclude, that I have ſome partiality for ſuch kind of writing, and favour it in others. I think you acknowledge, that in ſome time of your life you turned to the rallying part; but I find at preſent your genius runs wholely into the grave and ſublime, and therefore I find you leſs indulgent to my way, by your diſlike of the Beggar's opera, in the perſons particularly of Polly Peachum and Macheath; whereas we think it a very ſevere ſatire upon the moſt pernicious villainies of mankind. And ſo you are in danger of quarrelling with the ſentiments of Mr. Pope, Mr. Gay, the author, Dr. Arbuthnot, myſelf, Dr. Young, and all the brethren whom we own. Dr. Young is the graveſt among us, and yet his ſatires have many mixtures of ſharp raillery. At the ſame time you judge very truly, that the taſte of England is infamouſly corrupted by ſholes of wretches who write for their bread; and therefore I had reaſon to put Mr. Pope on writing the poem, called the Dunciad; and to hale thoſe ſcoundrels out of their obſcurity, by telling their names at length, their works, their adventures, ſometimes their lodgings, and their lineage; not with A——'s and B——'s, according to the old way, which would be unknown in a few years.

* The laſt time the Dean was in England was in the year 1727.

As

As to your blank verſe, it hath too often fallen into the ſame vile hands of late. One Thomſon a Scotſman, hath ſucceeded the beſt in that way, in four poems he hath written on the four ſeaſons: yet I am not over-fond of them, becauſe they are all deſcription, and nothing is doing; whereas Milton engageth me in actions of the higheſt importance,

Modo me Romæ, modo ponit Athenis.

and yours on the ſeven pſalms, &c. have ſome advantage that way.

You ſee Pope, Gay, and I, uſe all our endeavours to make folks merry and wiſe, and profeſs to have no enemies except knaves and fools. I confeſs myſelf to be exempted from them in one article, which was engaging with a miniſtry to prevent, if poſſible, the evils that have over-run the nation; and my fooliſh zeal in endeavouring to ſave this wretched iſland. Wherein, though I ſucceeded abſolutely in one important article*; yet even there I loſt all hope of favour from thoſe in power here, and diſobliged the court of England, and have in twenty years drawn above one thouſand ſcurrilous libels on myſelf, without any other recompence than the love of the Iriſh vulgar, and two or three dozen ſign-poſts of the *drapier* in this city, beſides thoſe that are ſcattered in country-towns, and even theſe are half worn out. So that whatever little genius God hath given me, I may juſtly pretend to have been the worſt manager of it to my own advantage of any man upon earth.

Aug. 2.] What I have above written hath long lain by me, that I might conſider further: but I have been partly out of order, and partly plagued with a lawſuit of ten years ſtanding, and I doubt very ill cloſed up, although it concerns two thirds of my little fortune. Think whether ſuch periods

* Againſt Wood's copper halfpence. See the Drapiers Letters.

of

of life are proper to encourage poetical or philoſophical ſpeculations.

I ſhall not therefore tire you any longer, but with great acknowledgment for the diſtinction you pleaſe to ſhow me, deſire to be always thought, with great truth and a moſt particular eſteem,

SIR,

Your moſt obedient,
And obliged Servant,
J. SWIFT.

We have ſometimes editions printed here of books from England, which I know not whether you are in a way of getting. I will name ſome below, and if you approve of any, I ſhall willingly increaſe your library; they are ſmall, conſequently more portable in your marches, and which is more important, the preſent will be cheaper for me.

Dr. Young's Satires.	Gay's Fables.
Mr. Gay's Works.	Art of Politics, and
Mr. Pope's Works.	ſome other Trifles in
Pope's Dunciad.	Verſe, *&c.*

LETTERS

FROM

DR. SWIFT

TO

DR. KING,

Lord PRIMATE and ARCHBISHOP of DUBLIN.

A very friendly correſpondence having been carried on for many years between Dr. King, *Archbiſhop of* Dublin, *and Dr.* Swift, *D. S. P. D. it may be proper to prefix ſome account of his Grace before the following letters, for which we ſhall make no apology.*

WILLIAM KING was born at Antrim the firſt day of May 1650, and was deſcended from an antient family of the Duke of Burras in the North of Scotland, from whence his father removed in the reign of King Charles I. to avoid engaging in the ſolemn league and covenant; brought his effects, and ſettled his family in the north of Ireland, where the above William was born, and had the pleaſure of living to ſee his ſon promoted to the biſhopric of Derry.

In 1662, he was ſent to a Latin ſchool in the county of Tyrone, and the 18th of April 1667, entered the univerſity of Dublin. In 1670, he

took the degree of Bachelor of Arts; in 1673, that of Maſter; and the ſame year, was ordained a Deacon, by Dr. Moſſum, Biſhop of Derry. On the 26th of April 1674, he was ordained a Prieſt by Dr. John Parker, Archbiſhop of Tuam. In 1688, he was conſtituted Preſident of the Chapter of St. Patrick's, Dublin; and on the 26th of January following, was elected Dean by the Chapter. In 1689, he took his degree of Dr. of Divinity. He was promoted to the Biſhopric of Derry on the 9th of January O. S. 1690, and was conſecrated in Chriſt Church, Dublin, the 25th of the ſaid month. Upon the promotion of Dr. Narciſſus Marſh, Archbiſhop of Dublin, to the Archbiſhopric of Armagh, Dr King was tranſlated from Derry to the ſee of Dublin, the 11th of March 1702. His Grace, in the reign of George I was four different times one of the Lords Juſtices of Ireland, for his great loyalty and attachment to the Proteſtant religion, and the houſe of Hanover. He died at the archiepiſcopal palace at St. Sepulcher's, Dublin, on the 8th of May 1729, having entered into the 86th year of his age, and was buried on the north ſide of Donnybrook church, near Dublin, without any monument, tomb, or inſcription, as he had directed in his lifetime.

His private charities were very ample and conſiderable; but ſo cautiouſly and ſecretly diſperſed, that it is impoſſible to give a particular account of them. After he was tranſlated to the ſee of Dublin, he repaired and adorned the palace of St. Sepulchre's, which was in a ruinous condition, by expending above 3000 l. on improvements, and erected a court houſe for his archiepiſcopal manor at his own charge. He purchaſed from the late Lord Roſs, and others, many impropriate tithes, to add to the livings of the clergy in his dioceſe, to make them glebes, and for lectureſhips.

He

He gave in his lifetime 500 l. to the University of Dublin, towards founding a divinity lecture for the benefit of those who intended to enter into holy orders; and devised 500 l. more to purchase a further maintenance and endowment for the said lecture. He also devised 150 l. to the poor of the city of Dublin. He gave 500 l. in his lifetime, to the Blue-Coat hospital in Dublin, and 300 l. to the fund arising from the application of the first fruits, for purchasing glebes and impropriate tithes for the increase of poor vicarages.

His hospitality was suitable to the dignity of his character and station, and the whole course of his conversation innocent, chearful, and improving; for he lived in the constant practice of every Christian virtue that could adorn a public, or private life.

In 1687, Peter Manby, Dean of Londonderry, having published at Dublin, in quarto, a pamphlet, intitled, *The considerations which obliged Peter Manby, Dean of Londonderry, to embrace the Catholic religion; humbly dedicated to his Grace Dr. Francis Marsh, the Lord Primate of Ireland:* Dr. King immediately wrote an answer, Mr. Manby, encouraged by the court, and assisted by the most learned champions of the Church of Rome, published a reply under this title, *A reformed Catechism, in two Dialogues, concerning the English Reformation, &c. in reply to Mr. King's Answer, &c.* Our author soon rejoined in *A Vindication of the Answer.* Mr. Manby dropped the controversy, but dispersed a loose sheet of paper artfully writ, with this title, *A Letter to a Friend, shewing the vanity of this opinion, that every man's sense and reason are to guide him in matters of faith.* Our author soon published his answer. In 1689, our author was twice confined in the castle of Dublin, by order of King James II. and the same year commenced Doctor of Divinity. In 1690, he was advanced to the see of

Derry. In 1691, he publiſhed at London, in quarto, *The ſtate of the Proteſtants of Ireland under the late King James's government*, &c. "A hiſto-"ry, ſays Biſhop Burnet, as truly as it is finely "written." He had by him at his death, atteſted vouchers of every particular fact alledged in this book, which are now in the hands of his relations. In 1693, his Lordſhip finding the great number of his Proteſtant diſſenters in his dioceſe of Derry, increaſed by a vaſt addition of colonies from Scotland, in order to perſuade them to conformity to the eſtabliſhed church, publiſhed *A diſcourſe concerning the inventions of men in the worſhip of God.* Mr. Joſeph Boyſe, a diſſenting miniſter, wrote an anſwer. The Biſhop anſwered Mr. Boyſe. The latter replied. The Biſhop rejoined. In 1702, he publiſhed at Dublin, in quarto, his celebrated treatiſe *De Origine Mali.* Mr. Edmund Law, M. A. Fellow of Chriſt's-College in Cambridge, afterwards publiſhed a complete tranſlation of this, with very valuable notes, in quarto. In the ſecond edition he has inſerted, by way of notes, a large collection of the author's papers on the ſame ſubject, which he had received from his relations, after the publication of the former edition. Our author, in this excellent treatiſe, hath many curious obſervations. He aſſerteth and proves, that there is more moral good in the earth than moral evil. There are ten good acts, ſays he, done by thoſe we call bad men, for one ill one. A ſermon by our author, preached at Dublin, in 1709, was publiſhed under the title of *Divine predeſtination and foreknowledge, conſiſtent with the freedom of man's will.* This was attacked by Anthony Collins, Eſq; in a pamphlet, intitled, *A vindication of the Divine attributes: In ſome remarks on the Archbiſhop of Dublin's ſermon, intitled,* Divine predeſtination, *&c.* He publiſhed likewiſe, *A diſcourſe concerning the conſecration of churches; ſhewing what is meant by dedicating them, with the grounds of that office.*

LET-

LETTERS, &c.

LETTER I.

To his Grace the Lord Archbiſhop of Dublin.

Dublin Caſtle, July 16, 1708.

My Lord,

I Was ſeveral times to wait on your Lordſhip at your lodgings; but you were either abroad, or ſo engaged, that I could not be permitted the honour to attend you. I have an humble requeſt to your Lordſhip, if you will pleaſe to excuſe me if I cannot be at the triennial viſitation; for my * Lord and Lady continually reſiding at the lodge, I am obliged to a conſtant attendance there.

I am, with all reſpect,

My Lord,

Your Lordſhip's moſt obedient,

And moſt humble ſervant,

JON. SWIFT.

* Earl of Berkeley, then one of the Lords Juſtices of Ireland.

LET-

LETTER II.

Trim, Dec. 31, 1704.

My Lord,

I Did intend to have waited on your Grace before you went for England, but hearing your voyage is fixed for the firſt opportunity of the wind, I could not forbear giving you a few minutes interruption, which I hope your Grace will believe to be without any other deſign than that of ſerving you. I believe your Grace may have heard, that I was in England laſt winter, when the Dean and Chapter of Chriſt-Church had, I think, with great wiſdom and diſcretion, choſen a moſt malicious, ignorant, and headſtrong creature to repreſent them; wherein your Grace cannot juſtly tax their prudence, ſince the * cauſe they are engaged in is not otherwiſe to be ſupported. And, I do aſſure your Grace, (which perhaps others may have been cautious in telling you), that they have not been without ſucceſs. For, not only the general run in Doctors-Commons, which was wholely on their ſide, which my Lord Biſhop of Cloyne † obſerved as well as I; but, that little inſtrument of theirs, did uſe all his power to miſrepreſent your Grace, and your cauſe, both in town and city, as far as his narrow ſphere could reach. And he ſpared not to ſay, that your Grace had perſonal reſentment againſt him; that you fought his ruin, and threatened him with it. And I remember, at a great man's table, who hath as much influence in England, as any ſubject can well have, after dinner came in a maſter in chancery, whom I had before obſerved

* A law-ſuit between the Archbiſhop of Dublin, and the Dean and Chapter of the Cathedral of Chriſt Church, Dublin, about his right of viſiting them, which was given in favour of his Grace.

† Dr. Charles Crow.

to

to be a principal perſon in Doctors-Commons when your Grace's cauſe was there debating; and upon occaſion of being there, fell into diſcourſe of it, wherein he ſeemed wholely an advocate for Chriſt-church; for all his arguments were only a chain of miſinformations, which he had learned from the ſame hand; inſomuch, as I was forced to give a character of ſome perſons, which otherwiſe I ſhould have ſpared, before I could ſet him right, as I alſo did in the affair of the late Dean of Derry, which had been told with ſo many falſehoods and diſadvantages to your Grace, as it is hard to imagine.

I humbly preſume to ſay thus much to your Grace, that knowing the prejudices that have been given, you may more eaſily remove them, which your preſence will infallibly do.

I would alſo beg of your Grace to uſe ſome of your credit towards bringing to a good iſſue the promiſe the Queen made, at my Lord Biſhop of Cloyne's interceſſion, to remit the firſt fruits and tenths of the clergy; unleſs I ſpeak ignorantly, for want of information, and that it be a thing already done. But what I would mind your Grace of is, that the crown-rent ſhould be added, which is a great load upon many poor livings, and would be a conſiderable help to others. And I am confident, with ſome reaſon, that it would be eaſily granted, being, I hear, under a thouſand pounds a-year, and the Queen's grant for England being ſo much more conſiderable than ours can be at beſt. I am very certain, that if the Biſhop of Cloyne had continued to ſollicit it in England, it would eaſily have paſſed; but his Lordſhip giving it up wholely to the Duke of Ormond *, I believe it hath not been thought of ſo much as it ought. I humbly beg your Grace's pardon for the haſte and hurry of this, occaſioned by that of the poſt,

* Lord Lieutenant of Ireland.

which

which is not very regular in this country; and imploring your bleſſing, and praying to God for your good voyage, ſucceſs, and return, I humbly kiſs your Grace's hands, and remain,

My Lord,

Your Grace's moſt obedient,
And moſt humble ſervant,
J. SWIFT.

LETTER III.

London, Feb. 5. 1707-8.

My Lord,

I Have been a month expecting the repreſentation your Grace was pleaſed to promiſe to ſend me, which makes me apprehend your Grace hath been hindered by what you complained of, the clergy's backwardneſs in a point ſo very neceſſary to their ſervice: And, it is time ill loſt at this juncture, while my Lord * Lieutenant is here, and in great credit at court, and would perhaps be more than ordinarily ready to ſerve the church in Ireland. If I have no directions from your Grace by the end of this month, I ſhall think of my return to Ireland againſt the 25th of March, to endeavour to be choſen to the living of St. Nicholas, as I have been encouraged to hope; but would readily return at a week's warning to ſollicit that affair with my Lord Lieutenant while he ſtays here, or in any other manner your Grace will pleaſe to direct.

Your Grace knows long before this, that Dr. Mills is Biſhop of Waterford. The court and Archbiſhop of Canterbury were ſtrongly engaged for another perſon, not much ſuſpected in Ireland,

* Thomas Herbert Earl of Pembroke.

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any more than the choice already made was, I believe, either here or there.

The two houſes are ſtill buſy in Lord Peterborough's affair, which ſeems to be little more than an amuſement, which, it is conceived, might at this time be ſpared, conſidering how ſlow we are ſaid to be in our preparations, which, I believe is the only reaſon why it was talked the other day about the town, as if there would be ſoon a treaty of peace. There is a report of my Lord Galway's death, but it is not credited. It is a perfect jeſt to ſee my Lord Peterborough reputed as great a Whig as any in England, abhorred by his own party, and careſſed by the Tories.

The great queſtion, Whether the number of men in Spain and Portugal, at the time of the battle of Almanza, was but 8600, when there ought to have been 29,600, was carried on Tueſday in the affirmative againſt the court, without a diviſion, which was occaſioned by Thomas Hammer's oratory. It ſeems to have been no party-queſtion, there being many of both glad and ſorry for it.

The court hath not been fortunate in their queſtions this ſeſſion; and, I hear ſome of both parties expreſſing contrary paſſions upon it. I tell your Grace bare matters of fact, being not inclined to make reflections; and, if I were, I could not tell what to make, ſo oddly people are ſubdivided.

I am, my Lord,

Your Grace's moſt obedient,

And moſt humble ſervant,

J. SWIFT.

LETTER

LETTER IV.

London, June 10. 1708.

My Lord,

I Sent your Grace a long letter ſeveral weeks ago, incloſed in one to the Dean *. I know not whether it came to your hands, having not ſince been honoured with your commands. I believe I told your Grace that I was directly adviſed by my Lord Sund——, my Lord Somers, Mr. Southwell, and others, to apply to † my Lord Treaſurer, in behalf of the clergy of Ireland, and Lord Sunderland undertook to bring me to Lord Treaſurer, which was put off for ſome time, on account of the invaſion. For, it is the method here of great miniſters, when any public matter is in hand, to make it an excuſe for putting off all private application. I deferred it ſome time longer, becauſe I had a mind my Lord Sunderland ſhould go along with me; but either the one or the other was always buſy, or out of the way; however, his Lordſhip had prepared Lord Treaſurer, and engaged him (as he aſſured me) to think well of the matter, and the other day Lord Treaſurer appointed me to attend him. He took me into a private room, and I told him my ſtory, that I was commanded by your Grace, and deſired by ſome other Biſhops, to uſe what little credit I had to ſollicit, (under the direction of my Lord Lieutenant) the remitting the the firſt-fruits, which, from the favourable repreſentation of his Lordſhip to the Queen, about four years ago, the clergy were encouraged to hope it would be granted: that I had been told it might be of uſe, if ſome perſon could be admitted to his

* Dr. Sterne. † Earl of Godolphin.

preſence,

preſence, at his uſual times of being attended, in order to put him in mind; for the reſt, they relied entirely on his Excellency's good offices, and his Lordſhip's diſpoſitions to favour the church. He ſaid, in anſwer, he was paſſive in this buſineſs: That he ſuppoſed my Lord Lieutenant would engage in it, to whom, if I pleaſed, he would repeat what I had ſaid. I replied, I had the honour of being well known to his Excellency; that I intended to aſk his leave to ſollicit this matter with his Lordſhip, but had not mentioned it yet, becauſe I did not know whether I had credit enough to gain that acceſs he was now pleaſed to honour me with: That upon his Lordſhip's leave to attend him, ſignified to me by the Earl of Sunderland, I went to inform his Excellency, not doubting his conſent, but did not find him at home, and therefore ventured to come, but not knowing how his Excellency might underſtand it, I begged his Lordſhip to ſay nothing to my Lord Lieutenant, until I had the honour to wait on him again. This my Lord Treaſurer agreed to, and entering on the ſubject, told me, that ſince the Queen's grant of the firſt fruits here, he was confident, not one clergyman in England was a ſhilling the better. I told him I thought it lay under ſome incumbrances; he ſaid it was true; but beſide, that was wholely abuſed in the diſtribution; that as to thoſe in Ireland, they were an inconſiderable thing, not above 1000 l. or 12 l. a year, which was almoſt nothing for the Queen to grant, upon two conditions. Firſt, that it ſhould be well diſpoſed of. And ſecondly, that it ſhould be received with due acknowledgements; in which caſes he would give his conſent, otherwiſe, to deal freely with me he never would. I ſaid as to the firſt, that I was confident the Biſhops would leave the methods of diſpoſing it entirely to her Majeſty's breaſt; as to the ſecond, her Majeſty, and his Lordſhip might

count upon all the acknowledgements that the moſt grateful and duriful ſubjects could pay to a prince. That I had the misfortune to be altogether unknown to his Lordſhip, elſe I ſhould preſume to aſk him, whether he underſtood any particular acknowledgements? he replied, by acknowledgements, I do not mean any thing under their hands, but I will ſo far explain myſelf to tell you, I mean better acknowledgements than thoſe of the clergy of England. I then begged his Lordſhip to give me his advice, what ſort of acknowledgements he thought fitteſt for the clergy to make, which I was ſure would be of mighty weight with them. He anſwered, I can only ſay again, ſuch acknowledgements as they ought. We had ſome other diſcourſe of leſs moment, and after licence to attend him on occaſion, I took my leave. I tell your Grace thoſe particulars, in his very words, as near as I can recollect, becauſe I think them of moment, and I believe your Grace may think them ſo too. I told Southwell all that paſſed, and we agreed in our comments; which I deſired him now to inform you, He ſet out for Ireland this morning: I am reſolved to ſee my Lord Sund—— in a day or two, and relate what my Lord Treaſurer ſaid, (as he hath commanded me to do), and perhaps I may prevail on him to let me know his Lordſhip's meaning, to which I am prepared to anſwer, as Mr. Southwell will let you know. At Evening the ſame day, I attended my Lord Lieutenant, and deſired to know what progreſs he had made, and at the ſame time propoſed that he would give me leave to attend Lord Treaſurer, only as a common ſollicitor, to refreſh his memory. I was very much ſurpriſed at his anſwer, that the matter was not before the Treaſurer, but entirely with the Queen, and therefore it was needleſs; upon which I ſaid nothing of having been there. He ſaid he had writ lately to your Grace, on account of what was done;

done; that some progress was made, that they put it off because it was not a time of war, but that he had some hopes it would be done; but this is only such an account as his excellency thinks fit to give, although I send it your Grace by his orders. I hope, that in his letters he is fuller. My Lord Treasurer on the other hand assured me, he had the papers which his Excellency denied, and talked of it as a matter that had long lain before him, which several persons in great employments assure me is, and must be true. Thus your Grace sees, that I shall have nothing more to do in this matter, further than pursuing the cold scent of asking his Excellency once a month, how it goeth on? which, I think, I had as good forbear, since it will turn to little account. All I can do is to engage my Lord Sunderland's interest with my Lord Treasurer; whenever it is brought before him, or to hint it to some other persons of power and credit, and likewise to endeavour to take off that scandal the clergy of Ireland lie under, of being the reverse of what they really are, with respect to the revolution, loyalty to the Queen, and settlement to the crown; which is here the construction of the word Tory.

I design to tell my Lord Treasurer, that this being a matter my Lord Lieutenant hath undertaken, he doth not think it proper I should trouble his Lordship; after which, recommending it to his goodness, I shall forbear any further mention. I am sensible how lame and tedious an account this is, and humbly beg your Grace's pardon; but I still insist, that if it had been solicited four years ago by no abler a hand than my own, while the Duke of Ormond was in Ireland, it might have been done in a month: and, I believe it may be so still, if his Excellency lays any weight of his credit upon it; otherwise, God knows when. For myself, I have nothing more to do here but to attend my

Lord Lieutenant's motions, of whose return we are very uncertain, and to manage some personal affairs of my own. I beg the continuance of your Grace's favour, and your blessing,

And am, with all respect,
Your Grace's most obedient, *&c.*

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LETTER V.

London, Nov. 9. 1708.

My Lord,

YOUR Grace's letter of September 7th, found me in Kent, where I took the opportunity to retire, during my Lord Pembroke's absence with his new lady (who are both expected to-morrow); I went afterwards to Epsom, and returned but yesterday: This was the cause of my so long omitting to acknowledge your letter. I am ready to agree with your Grace, that very wrong representations are made of things and persons here, by people who reside on this side but a short time, converse at second or third hand, and on their return make a vanity of knowing more than they do. This I have observed myself in Ireland, even among people of some rank and quality; and I believe your Grace will proceed on much better grounds, by trusting to your own wisdom and experience of things, than such intelligence.

I spoke formerly all I knew of the twentieth parts, and whatever Mr. D——— hath said in his letters about staying until a peace, I do assure your Grace, is nothing but words. However that matter is now at an end. There is a new world here, and yet I agree with you, that if there be an interregnum, it will be the propereſt time to address my Lord Treasurer; and I shall second it with all the

credit

credit I have, and very openly, and I know not (if one difficulty lie in the way) but it may prove a lucky juncture.

On my return from Kent, (the night of the Prince's *death), I ſtaid a few days in town before I went to Epſom: I then viſited a certain great man, and we entered very freely into diſcourſe upon the preſent juncture. He aſſured me there was no doubt now of the ſcheme holding about the admiralty, the government of Ireland, and precedency of the council; the diſpoſition whereof your Grace knoweth as well as I; and, although I care not to mingle public affairs with the intereſt of ſo private a perſon as myſelf; yet, upon ſuch a revolution, not knowing how far my friends may endeavour to engage me in the ſervice of a new government, I would beg your Grace to have favourable thoughts of me on ſuch an occaſion, and to aſſure you that no proſpect of making my fortune, ſhall ever prevail on me to go againſt what becometh a man of conſcience and truth, and an entire friend to the eſtabliſhed church. This, I ſay, in caſe ſuch a thing ſhould happen, for my own thoughts are turned another way, if the Earl of Berkley's journey to Vienna holds, and the miniſtry will keep their promiſe of making me the Queen's Secretary; by which I ſhall be out of the way of parties, until it ſhall pleaſe God I have ſome place to retire to, a little above contempt; or, if all fail, until your Grace and the Dean of St. Patrick's ſhall think fit to diſpoſe of that poor town-living † in my favour.

Upon this event of the Prince's death, the contention deſigned with the court about a ſpeaker is dropt, and all agree in Sir Richard Onſlow, which is looked on as another argument for the ſcheme ſucceeding. This I had from the ſame hand.

* George Prince of Denmark, huſband of Queen Anne.
† St. Nicholas.

As to a comprehenſion which your Grace ſeems to doubt an intention of, from what was told me I can ſay nothing; doubtleſs, it muſt be intended to come to that at laſt, if not worſe; but I believe at preſent, it was meant, that there ſhould be a conſent to what was endeavoured at in your parliament laſt ſeſſion.

I thought to have writ more largely to your Grace, imagining I had much matter in my head, but it fails, or is not convenient at preſent. If the ſcheme holds, I ſhall make bold to tell your Grace my thoughts, as formerly, under cover, becauſe I believe there will be a great deal to be thought of and done. A little time may produce a great deal. Things are now in great ſuſpenſe both at home and abroad. The parliament, we think, will have no prorogation. There is no talk of the Duke of Marlborough's return yet. Speculative people talk of a peace this winter, of which I can form no proſpect, according to our demands.

I am, my Lord, your Grace's

Moſt obedient, humble ſervant,

J. S.

Your Grace will please to direct your commands to me at St. James's coffee-houſe, in St. James-ſtreet.

LETTER VI.

London, Nov. 30, 1708.

My Lord,

I WRIT to you about a fortnight ago, after my return from the country, and gave you ſome account of an intended change at court, which is

now

now finiſhed. Care was taken to put Lord Pembroke in mind of the firſt fruits before he went out of his office; but it was needleſs, for his Excellency had it at heart, and the thing is done, of which, I ſuppoſe, you have an account. You know who goes over chaplain; the Archbiſhop of Canterbury, and ſeveral other biſhops, and the Lord Treaſurer himſelf ſolicited that matter in a body: It was thought abſolutely neceſſary, conſidering the diſmal notion they have here of ſo many high-church Archbiſhops among you; and your friend made no application, for reaſons left you to gueſs. I cannot yet learn whether you are to have a new parliament; but I am apt to think you will, and that it muſt be thought neceſſary.——The affair of Drogheda * hath made a noiſe here, and, like every thing elſe on your ſide, is uſed as a handle; I have had it rung in my ears from certain perſons. I hope you are prepared to take off the ſacramental teſt, becauſe that will be a means to have it taken off here among us; and that the clergy will be for it, in conſideration of the Queen's bounty, and that men in employment will be ſo wiſe to pleaſe the court, and ſecure themſelves; but, to think there is any deſign of bringing the Scots into offices, is a mere ſcandal.

Lord Pembroke is to have the admiralty only a few months, then to have a penſion of 4000 l. a year, and to retire; and it is thought Lord Oxford † will ſucceed him, and then it is hoped, there will be an intire change in the admiralty; that Sir John Leak will be turned out, and the Whigs ſo well confirmed, that it will not be in the power of

* Some diſputes in corporation-affairs.

† Edward Ruſſel, (of the family of the Duke of Bedford) who burned and deſtroyed the French fleet at La Hague in 1692, and ſoon after another attack was made by the Earl of Orford,

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the court upon a peace to bring the balance on the other ſide.

One Mr. Shute is named for Secretary to Lord Wharton: He is a young man, but reckoned the ſhrewdeſt head in England: And the perſon in whom the Preſbyterians chiefly confide; and if money be neceſſary towards the good work in Ireland, it is reckoned he can command as far as 100,000 l. from the body of Diſſenters here. As to his principles, he is truly a moderate man, frequenting the church and the meeting indifferently, *&c.*

The clergy are here in an uproar upon their being prorogued: The Archbiſhop of Canterbury taketh pains to have it believed it was a thing done without his knowledge. A divine of note (but of the wrong ſide) was with me the other day, and ſaid, he had it from a good hand, that the reaſon of this proceeding was an intention of putting the parliament on examining and correcting courts eccleſiaſtic, *&c.*

The Archbiſhop of Dublin is repreſented here as one that will very much oppoſe our deſigns; and, although I will not ſay that the obſervator is paid for writing as he doth; yet I can poſitively affirm to you, that whatever he ſays of that Biſhop, or of the affairs of Ireland, or thoſe here, is exactly agreeable to our thoughts and intentions.

This is all I can recollect, fit to inform you at preſent.——If you pleaſe, I ſhall from time to time ſend you any thing that cometh to my knowledge that may be worth your notice.

I am, *&c.*

LETTER

LETTER VII.

London, Jan. 6. 1709.

My Lord,

BEFORE I received the honour of your Grace's of Nov. 20. I had sent one inclosed, *&c.* with what account I could of affairs. Since that time the measures are altered of dissolving your parliament, which, doubtless, is their wisest course for certain obvious reasons, that your Grace will easily apprehend, and I suppose you have now received directions about proroguing it, for I saw the order some days ago. I should have acknowledged your Grace's letter, if I had not been ever since persecuted with a cruel distemper, a giddiness in my head, that would not suffer me to write or think of any thing; and of which I am now slowly recovering. I sent you word of the affairs of the first-fruits being performed, which my Lord Pembroke had the goodness to send me, immediate notice of. I seldom see his Lordship now, but when he pleaseth to command me, for he sees no body in public, and is very full of business. I fancy your Grace will think it necessary that in due time his Lordship should receive some kind of thanks in form: I have a fair pretence to merit in this matter, although in my own conscience, I think I have little, (except my good wishes, and frequent reminding my Lord Pembroke). But, two great men in office, giving me joy of it, very frankly told me, that if I had not smoothed the way, by giving them and the rest of the ministry a good opinion of the justice of the thing, it would have met with opposition; upon which I only remarked, what I have always observed in courts, that when a favour is done, there is no want of persons to challenge obligations. Mean time I am in a pretty condition, who have bills of merit given me,

me, that I muſt thankfully acknowledge, and yet cannot honeſtly offer them in payment. I ſuppoſe the clergy will in due time ſend the Queen an addreſs of thanks for her favour.

I very much applaud your Grace's ſanguine temper, as you call it, and your compariſon of religion to paternal affection; but the world is divided into two ſects, thoſe that hope the beſt, and thoſe that fear the worſt; your Grace is of the former, which is the wiſer, the nobler, and moſt pious principle; and although I endeavour to avoid being of the other, yet upon this article, I hear ſometimes ſtrange weakneſſes; I compare true religion to learning and civility which have ever been in the world, but very often ſhifted their ſcenes, ſometimes entirely leaving whole countries where they have long flouriſhed, and removing to others that before were barbarous, which hath been the caſe of Chriſtianity itſelf, particularly in many parts of Africa, and how far the wickedneſs of a nation may provoke God Almighty to inflict ſo great a judgement, is terrible to think. But as great Princes, when they have ſubdued all about them, preſently have univerſal monarchy in their thoughts, ſo your Grace having conquered all the corruptions in a dioceſe, and then purſued your victories over a province, would fain go further and ſave a whole kingdom, and would never be quiet, if you could have your will, until you had converted the world.

And this reminds me of a pamphlet lately come out, pretended to be a letter hither from Ireland, againſt repealing the teſt; wherein your Grace's character is juſtly ſet forth: for the reſt, ſome parts are very well, and others puerile, and ſome facts, as I am informed, wrong repreſented. The author hath gone out of his way, to reflect on me as a perſon likely to write for repealing the teſt, which I am ſure is very unfair treatment. This is

all

all I am likely to get by the company I keep. I am used like a sober man with a drunken face, have the scandal of the vice without the satisfaction. I have told the ministry, with great frankness, my opinion, that they would never be able to repeal it, unless such changes should happen as I could not foresee, and they all believe I differ from them in that point.

Mr. Addison, who goes over first secretary, is a most excellent person, and being my most intimate friend, I shall use all my credit to set him right in his notions of persons and things. I spoke to him with great plainness upon the subject of the test, and he says, he is confident my Lord Wharton will not attempt it, if he finds the bent of the nation against it.—I will say nothing further of his character to your Grace at present, because he hath half persuaded me to have some thoughts of returning to Ireland, and then it will be time enough: But, if that happens otherwise, I presume to recommend him to your Grace as a person you will think worth your acquaintance.

My Lord Berkley begins to drop his thoughts of going to Vienna, and indeed I freely gave my opinion against such a journey, for one of his age and infirmities. And I shall hardly think of going Secretary without him, although the Emperor's ministers here think I will, and have writ to Vienna. I agree with your Grace, that such a design was a little too late at my years; but, considering myself wholely useless in Ireland, and in a parish with an audience of half a score, and it being thought necessary that the Queen should have a Secretary at that court, my friends telling me it would not be difficult to compass it, I was a little tempted to pass some time abroad, until my friends would make me a little easier in my fortune at home. Beside, I had hopes of being sent in time to some other court, and in the mean while the pay would be forty shillings a-day,

day, and the advantage of living, if I pleaſed, in Lord Berkley's family. But, I believe, this is now all at an end.

I am, my Lord,

With the greateſt reſpect,

Your Grace's

Moſt obedient, and

Moſt humble ſervant,

J. SWIFT.

My Lord Wharton ſays, he intends for Ireland the beginning of March.

LETTER VIII.

March 6, 1709.

My LORD,

I Should have acknowledged yours of Feb. 10. long ago, if I had not ſtayed to ſee what became of the firſt-fruits. I have likewiſe yours of the 12th inſtant. I will now tell you the proceedings in this unhappy affair. Some time after the Prince's * death, Lord Pembroke ſent me word by Sir Andrew Fontain, that the Queen had granted the thing, and afterwards took the compliment I made him upon it. He likewiſe, (I ſuppoſe), writ to the ſame purpoſe himſelf to the Archbiſhop of Dublin. I was then for a long time purſued by a cruel illneſs, that ſeized me at fits, and hindered me in meddling in any buſineſs; neither indeed could I at all ſuſpect there was any need to ſtir any more in this, until often aſking Mr. Addiſon, whether he had any orders about it? I was a little in pain, and de-

* See Note, p. 365.

fired

fired Mr. Addiſon to inquire at the Treaſury, whether ſuch a grant had then paſſed? and, finding an unwillingneſs, I inquired myſelf; where Mr. Taylor aſſured me there was never any orders for ſuch a grant. This was a month ago, and then I began to deſpair of the whole thing. Lord Pembroke was hard to be ſeen; neither did I think it worth talking the matter with them. What perplexed me moſt was, why he ſhould tell me, and write to Ireland, that the buſineſs was done. (For if the account he ſent to Ireland, were not as poſitive as what he gave me, I ought to be told ſo from thence). I had no opportunity of clearing this matter until the day I received your laſt letter, when his explanation was, that he had been promiſed he ſhould carry over the grant, when he returned to Ireland, and that his memorial was now in the treaſury. Yet, when I had formerly begged leave to follow this matter with Lord Pembroke only, in the form of common ſolliciting, he was uneaſy, and told me Lord Pembroke had nothing at all to do with it; but that it was a matter purely between the Queen and himſelf, (as I have told you in former letters), which, however, I knew then to be otherwiſe, from Lord Pembroke himſelf. So that all I had left me to do was only the cold amuſement of now and then refreſhing Lord Pembroke's memory, or giving the miniſtry, as I could find opportunity, good diſpoſitions towards the thing. Upon this notice from Lord Pembroke, I immediately went to Lord Wharton, (which was the firſt attendance I ever paid him); he was then in a great crowd; I told him my buſineſs; he ſaid, he could not then diſcourſe of it with me, but would the next day. I gueſſed the meaning of that; and ſaw the very perſon I expected, juſt come from him. Then I gave him an account of my errand. I think it not convenient to repeat here the particulars of his anſwer; but the formal

part was this. That he was not yet properly Lord Lieutenant until he was ſworn; that he expected the ſame application ſhould be made to him, as had been done to other Lord Lieutenants; that he was very well diſpoſed, &c. I took the boldneſs to begin anſwering thoſe objections, and deſigned to offer ſome reaſons; but he roſe ſuddenly, turned off the diſcourſe, and ſeemed in haſte; ſo I was forced to take my leave. I had an intention to offer my reaſons in a memorial, but was adviſed, by very good hands, to let it alone, as infallibly to no purpoſe And, in ſhort, I obſerve ſuch a reluctance in ſome friends, whoſe credit I would employ, that I begin to think no further of it.

I had writ thus far, without receiving a former letter from the Archbiſhop of Dublin, wherein he tells me poſitively, that Lord Pembroke had ſent him word the firſt-fruits were granted, and that Lord Wharton would carry over the Queen's letter, &c. I appeal to you what any man could think after this? neither indeed had I the leaſt ſuſpicion, until Mr. Addiſon told me he knew nothing of it: and that I had the ſame account from the treaſury. It is wonderful, a great miniſter ſhould make no difference between a grant, and the promiſe of a grant. And, it is as ſtrange, that all I could ſay would not prevail on him to give me leave to ſollicit the finiſhing it at the treaſury, which could not have taken the leaſt grain of merit from him. Had I the leaſt ſuſpected it had been only a promiſe, I would have applied to Lord Wharton above two months ago; and ſo I believe would the Archbiſhop of Dublin, from Ireland; which might have prevented, at leaſt, the preſent excuſe, of not having had the ſame application; although others might, I ſupoſe, have been found.

I ſent laſt poſt by the Lord Lieutenant's commands, an incloſed letter, from his Excellency, to the Lord Primate. In anſwer to a paſſage in your former

former letter Mr. Stoughton is recommended for a chaplain to the Lord Lieutenant. His sermon is much recommended by several here. He is a prudent person, and knows how to time things. Others of somewhat better figure are as wise as he. A bold opinion is a short easy way to merit, and very necessary for those who have no other.

I am extremely afflicted with a cold, and cough attending it, which must excuse any thing ill expressed in this letter. Neither is it a subject in the present circumstances very pleasant to dwell upon.

I am, &c.

LETTER IX.

London, Sept. 19, 1710.

My Lord,

I Arrived here on Thursday last, and inquiring for the two Bishops, I found my Lord of * Offory was gone some time ago, and the Bishop of Killala † I could not hear of until next day, when I found he was set out early in the morning for Ireland; so that the letter to their Lordships is so far to no purpose. I cannot yet learn whether they left any papers behind them; neither shall I much inquire; and to say the truth, I was less foolli itous to ask after the Bishop of Killala, when I heard the other was gone. They tell me, all affairs in the treasury are governed by Mr. ‡ Harley, and that he is the person usually applied to; only of late, my Lord Powlet, upon what people have talked to him that way, hath exerted himself

* Dr. John Hartstrong. † Dr. Wm. Lloyd.

‡ Robert Harley, Esq; afterwards Earl of Oxford, often mentioned in these works.

a little, and endeavours to be as ſignificant as he can. I have opportunities enough of getting ſome intereſt with his Lordſhip, who hath formerly done me good offices, although I have no perſonal acquaintance with him. After which I will apply to Mr. Harley, who formerly made ſome advances towards me, and, unleſs he be altered, will, I believe, think himſelf in the right to uſe me well: But I am inclined to ſuſpend any particular ſollicitations until I hear from your Grace, and am informed what progreſs the two biſhops have made; and until I receive their papers, with what other directions your Grace will pleaſe to ſend me.

Upon my arrival here, I found myſelf equally careſſed by both parties, by one as a ſort of purge for drawing me to lay hold of, and by the other as one diſcontented with the late men in power, for not being thorough in their deſigns, and therefore ready to approve preſent things. I was to viſit my Lord Godolphin, who gave me a reception very unexpected, and altogether different from what I ever received from any great man in my life, altogether ſhort, dry, and moroſe, not worth repeating to your Grace, until I have the honour to ſee you: I complained of it to ſome of his friends, as having, I thought, for ſome reaſons, deſerved much the contrary from his Lordſhip: They ſaid, to excuſe him, that he was over-run with ſpleen and peeviſhneſs upon the preſent poſture of affairs, and uſed nobody better. It may be new to your Grace to tell you ſome circumſtances of his removal. A letter was ſent him by the groom of the Queen's ſtables, to deſire he would break his ſtaff, which would be the eaſieſt way, both to her Majeſty and him. Mr. Smith, Chancellor of the Exchequer, happened to come in a little after, my Lord broke his ſtaff, and flung the pieces in the chimney, deſiring Mr. Smith to be witneſs that he had obeyed the Queen's commands, and ſent him

to

to the Queen with a letter and a meſſage, which Mr. Smith delivered, and at the ſame time ſurrendered up his own office. The parliament is certainly to be diſſolved, although the day is yet uncertain. The remainder of Whigs in employment are reſolved not to reſign, and a certain Lord told me, he had been the giver of that advice, and did in my preſence prevail on an acquaintance of mine in a great poſt to promiſe the ſame thing; only Mr. * Boyle, they ſay, is reſolved to give up. Every body counts infallibly upon a general removal. The Duke of Queenſberry, it is ſaid, will be ſteward; my Lord Cholmondeley is gone over to the new intereſt with great indignation of his friends. It is affirmed by the Tories, that the great motive of theſe changes was the abſolute neceſſity of a peace, which they thought the Whigs were for perpetually delaying. Elections are now managing with greater violence and expence, and more competitors, than ever was known, yet the town is much fuller of the people than uſually at this time of the year, waiting until they ſee ſome iſſue of the matter. The Duke of Ormond is much talked of for Ireland, and I imagine he believeth ſomething of it himſelf. Mr. Harley is looked upon as firſt miniſter, and may not Lord Shrewſbery †, and his Grace helps on the opinion, whether out of policy or truth, upon all occaſions profeſſing to ſtay until he ſpeaks with Mr. Harley. The Queen continues at Kenſington in-

* Secretary of State.

† Charles Talbot, Duke of Shrewſbury; who before the demiſe of Queen Anne had been Secretary of State, and Ambaſſador Extraordinary and Plenipotentiary to Louis XIV. King of France; and at the death of her Majeſty, he was Lord Lieutenant of Ireland, Lord High Treaſurer of England, and Lord Chamberlain of the Houſehold; three of the higheſt places of truſt, honour, and profit, never in the hands of one perſon before. His Grace died without iſſue, by which the title of Duke became extinct; but the title of Earl of Shrewſbery devolved on Gilbert Talbot, a Roman Catholic, the next heir.

diſpoſed with the gout, of which ſhe hath frequent returns.

I deferred writing to your Grace, as late as I could this poſt, until I might have ſomething to entertain you: But there is ſuch an univerſal uncertainty among thoſe who pretend to know moſt, that little can be depended on. However, it may be ſome amuſements to tell you the ſentiments of people here, and, as bad as they are, I am ſure they are the beſt that are ſtirring; for it is thought there are not three people in England entirely in the ſecret, nor is it ſure, whether even thoſe three are agreed in what they intend to do. I am, with great reſpect,

My Lord,
Your Grace's
Moſt obedient, and
Moſt humble ſervant,
J. SWIFT.

I have not time to read this and correct the literal miſtakes.

I was to wait on the Duke of Ormond, and to ſet him right in the ſtory of the college, about the * ſtatue, *&c.*

LETTER X. †

London, October 10, 1710.

My Lord,

I Had the honour of your Grace's letter of September 16, but I was in no pain to acknowledge

* Some young gentlemen of the Univerſity took the truncheon out of the right hand of the equeſtrian ſtatue of King William III. on College-Green, Dublin, and were expelled for it.

† This letter being in part only printed in a former volume, and being imperfect there in other reſpects, it has been thought proper to print the whole here.

it,

it, nor ſhall be at any other time, until I have ſomething that I think worth troubling you, becauſe I am very ſenſible how much an inſignificant letter is worſe than none at all. I had likewiſe the memorial, &c. in another packet; and I beg your Grace to incloſe whatever packets you ſend me (I mean of bulk) under a paper directed to Mr. Steele *, at his office in the Cockpit, and not for me at Mr. Steele's. I ſhould have been glad the Biſhop had been here, although I take Biſhops to be the worſt ſollicitors in the world, except in their own concerns; they cannot give themſelves the little trouble of attendance that other men are content to ſwallow; elſe, I am ſure, their two Lordſhips might have ſucceeded eaſier than men of my level can reaſonably hope to do.

As ſoon as I received the packets, I went to wait upon Mr. Harley †. I had prepared him before by another hand, where he was very intimate, and got myſelf repreſented (which I might juſtly do) as one extremely ill uſed by the laſt miniſtry, after ſome obligations, becauſe I refuſed to go certain lengths they would have had me. This happened to be in ſome ſort Mr. Harley's own caſe. He had heard very often of me, and received me with the greateſt marks of kindneſs and eſteem, as I was whiſpered that he would, and the more, upon the ill uſage I had met with. I ſat with him two hours among company, and two hours we were alone; where I gave him a hiſtory of the whole buſineſs, and the ſteps that had been made in it, which he heard as I could wiſh, and promiſed with great readineſs his beſt credit to effect it. I mentioned the difficulties we had met from Lord Lieutenants and their Secretaries, who would not ſuffer others to ſollicit, and neglected it

* Sir Richard Steele, often mentioned in theſe works.

† Lord High Treaſurer of England, afterwards created Earl of Oxford.

themſelves,

themſelves. He fell in with me intirely, and ſaid, neither they nor himſelf ſhould have the merit of it, but the Queen, to whom he would ſhew my memorial with the firſt opportunity, in order, if poſſible, to have it done in this interregnum. I ſaid, it was a great encouragement to the biſhops that he was in the treaſury, whom they knew to have been the chief adviſer of the Queen, to grant the ſame favour in England. That the honour and merit of this would certainly be his, next the Queen; but that it was nothing to him who had done ſo much greater things; and that for my part, I thought he was obliged to the clergy of Ireland, for giving him an occaſion of gratifying the pleaſure he took in doing good to the church. He received my compliment extremely well, and renewed his promiſes with great kindneſs. I forgot to tell your Grace, that when I ſaid I was impowered, *&c.* he deſired to ſee my powers, and then I heartily wiſhed they had been a little more ample; and I have ſince wondered what ſcruple a number of biſhops could have of impowering a clergyman to do the church and them a ſervice, without any proſpect or imagination of intereſt for himſelf, further than about ten ſhillings a year.

Mr. Harley hath invited me to dine with him to-day; but I ſhall not put him upon this diſcourſe ſo ſoon. If he begins it himſelf I will add at bottom, whatever there is of moment. He ſaid, Mr. Secretary St. John * deſires to be acquainted with me, and that he will bring us together, which may be of further help; although I told him I had no thoughts of applying to any but himſelf, wherein he differed from me, deſiring I would ſpeak to others, if it were but for form; and ſeemed to mean, as if he would avoid the envy of doing things alone. But an old courtier (an intimate

* Afterwards Lord Viſcount Bolingbroke.

friend

friend of mine) with whom I conſulted, adviſed me ſtill to let him know, I relied wholely upon his good inclinations and credit with the Queen. I find I am forced to ſay all this very confuſedly, juſt as it lies in my memory; but, perhaps it may give your grace a truer notion of what paſſed, than if I had writ in more order. Beſides, I am forced to omit the greateſt part of what I ſaid, being not proper for a letter at ſuch a diſtance; for I told very freely the late cauſes which had ſtopt this matter, and removed many odious miſrepreſentations, *&c.*

I beg whatever letters are ſent to Biſhops or others in this matter by your Grace or the Primate, may be incloſed to me, that I may ſtifle or deliver them, as the courſe of the affair ſhall require. As for a letter from your Grace to the Queen, you ſay it needs advice; and I am ſure it is not from me, who ſhall not preſume to offer, but perhaps from what I have writ, you may form ſome judgment or other.

As for public affairs, I confeſs I began this letter on a half ſheet, merely to limit myſelf on a ſubject with which I did not know whether your Grace would be entertained. I am not yet convinced that any acceſs to men in power gives a man more truth or light than the politics of a coffee-houſe. I have known ſome great miniſters, who would ſeem to diſcover the very inſide of their hearts, when I was ſure they did not value whether I had proclaimed all they had ſaid at Charing-croſs. But I never knew one great miniſter, who made any ſcruple to mould the alphabet into whatever words he pleaſed, or be more difficult about any facts, than his porter is about that of his Lords being at home; ſo that whoever hath ſo little to do, as to deſire ſome knowledge in ſecrets of ſtate, muſt compare what he hears from ſeveral great men, as from one great man, at ſeveral times, which is equally different.

People

People were surprised, when the court stopt its hands as to its further removals; the comptroller, a Lord of the Admiralty, and some others, told me, they expected every day to be dismissed; but they were all deceived, and the higher Tories are very angry: But some time ago at Hampton-court, I picked out the reason from a dozen persons; and told Sir J. Holland, I would lay a wager he would not lose his staff so soon as he imagined. The ministry are afraid of too great a majority of their own side, in the House of Commons, and therefore stopt short in their changes) yet some refiners think they have here gone too far already, for of thirty new members in the present elections, about twenty-six are Tories. The Duke of Ormond seemeth still to stand the fairest for Ireland; although I hear some faint hopes they will not nominate very soon. The ruin of the late party was owing to a great number, and complication of causes, which I have had from persons able enough to inform me, and that is all we can mean by *a good hand*, for the veracity is not to be relied on. The Duchess of Marlborough's removal hath been seven years working; that of the Treasurer above three, and he was to be dismissed before Lord Sunderland. Besides the many personal causes, that of breaking measures settled for a peace four years ago, had a great weight, when the French had complied with all terms, *&c.* In short, they apprehended the old party to be intirely against a peace, for some time, until they were rivetted fast, too fast to be broke, as they otherwise expected, if the war should conclude too soon. I cannot tell (for it is just come into my head) whether some unanimous addresses, from those who love the church in Ireland, or from Dublin, or your Grace and the clergy, might not be seasonable; or, whether my Lord Wharton's being not yet suspended may yet hinder it.

I forgot

I forgot to tell your Grace, that the memorial I gave Mr. Harley was drawn up by myſelf, and was an abſtract of what I had ſaid to him; it was as ſhort as I could make it; that which you ſent being too long, and of another nature.

I dined to day with Mr. Harley; but I muſt humbly beg your Grace's pardon if I ſay no more at preſent, for reaſons I may ſhortly let you know. In the mean time I deſire your Grace to believe me, with the greateſt reſpect,

My Lord,
Your Grace's
Moſt dutiful,
And moſt humble ſervant,
JON. SWIFT.

The End of the Eleventh Volume.

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